THE DOCTRINE Of the BIBLE:

OR,

RULES OF DISCIPLINE,

BRIEFLY GATHERED through the whole course of *the Scripture, by way of Questions and Answers.*

Newly corrected and amended.

The knowledge of holy things is understanding; by it Kings reigne, and Princes establish Justice.

LONDON,
Printed by *R. Young* for *Edward Brewster*, and *Robert Bird*, and are to be sold at Fleet-bridge, and in Saint *Laurence* lane, at the signe of the *Bible*.

To The Reader.

Judgements are prepared for scorners, Proverbs 19. 29

If any man long after life, & to see good dayes, let him refraine his tongue from evill, 1. Pet. 3. 10.

As you would that men should doe to you, so doe you to them, Luke 6. 31.

Love covereth the multitude of faults, 1. Pet. 4. 8.

He that loveth not, knoweth not God, for God is love, 1. Iohn 4. 8

BRITISH MUSEUM

The

The Doctrine of the Old and New Testament.

Question.

What is doctrine?

An. Precepts for the finding and tracing out of sin.

Qu. *What is the effect of doctrine?*

An. Faith and obedience.

Qu. *How manifold is doctrine?*

An. Twofold, either divine or morall.

Qu. *Divine, as how?*

A. In our duty towards God.

Qu. *Morall, as how?*

A. In our duty toward our selves and our brethren.

Qu. *How many sorts of men may we call brethren?*

A. Foure.

Qu. *Which be they?*

A. Such as are of one parentage, one countrey, one religion, or of one mind by friendship.

Qu. *How is morall doctrine divided?*

A. Into rules of duty toward our superiours, parents, kindred, off-spring, family, and inferiours.

Qu. *How may this duty be infringed?*

A. By violating any of the six last commandements.

Qu. *How many wayes doth God teach?*

A. Foure manner of waies.

Qu. *Which be they?*

An. By his word, by his works, by his punishments, and by his blessings.

Qu. *Are theſe performed alway in his owne perſon?*

An. No, but more often by his choſen Miniſters.

Qu. *Why doth God deale with us by men, and not by Angels, or ſpeake himſelfe to us.*

A. That he might make experiment of our obedience; and in conſideration of our frailty.

Qu. *How are they intituled?*

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangeliſts, and Apoſtles.

Qu. *Which call you Patriarks?*

A. The firſt Fathers of the Church, as *Adam, Enoch, Iſaak, Iacob*, &c.

Qu. *Which call you Captains?*

A. Such as had the leading of the Iſraelites from Ægypt to the land of Canaan, and gave directions in the time of battell, as *Moſes* and *Joſhua*.

Qu. *Which call you Judges?*

A. Such as executed Gods judgements upon the enemies of the Church, and did adminiſter juſtice among his people, as *Ehud, Shamgar. Sampſon, Gideon, Jephtha, Samuel*, &c.

Qu.

Qu. *Which call you Kings?*

A. The anointed of God, and ſoveraign Rulers of the people, as *Saul*, *David*, &c.

Qu. *Which call you Prophets?*

An. Such as by inſpiration of the holy Ghoſt did fore-tell the ruine of ſinne, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Evangeliſts?*

An. The writers of the Goſpell of Jeſus Chriſt.

Qu. *Why are they called Evangeliſts?*

A. Becauſe their works contain the glad tidings of ſalvation to all that beleeve.

Qu. *Which call you Apoſtles?*

An. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1. to 15.

Queſtion.

WHat is creation?

An. A making a thing of nothing

Qu. *Did God create all things of nothing?*

An. He did.

Qu. *When?*

An. In the beginning.

Qu. *What are you to underſtand by this word* Beginning?

A. Not from eternity, but firſt of all before all things in the beginning of time.

Qu. *Why did* Moſes *write*, In the beginning?

A. To confute thoſe that maintained the world had no beginning.

Qu. *What doe we learne by the Creation of the world?*

A. As touching the Creator, three things.

Qu. *Which be they?*

A. His omnipotency, in creating all things of nothing: his bounty, in furniſhing the world with all neceſſary ornaments; and his love, in giving man dominion over all, chap. 1. 10.

Qu. *What doe we learne as touching our ſelves?*

A. Three things.

Qu *Which be they?*

A. The obſervation of the Sabbath, ch. 2. 2. Humility of mind, in being made of the duſt of the earth, ch. 2. 7. And the reverence which we owe to marriage.

Q *Why ought we to reverence marriage?*

An. Becauſe it was inſtituted by God himſelfe in Paradiſe, ch. 2. 23.

Qu. *How ought a man to love his wife?*

A. As himſelfe, being fleſh of his fleſh.

Qu. *Where was man placed after his creation?*

A. In Paradiſe.

Qu.

Qu. *Did he continue there?*

An. No, he fell.

Qu. *How?*

A. By the malice of the divell, and his owne wilfulneſſe.

Qu. *What was his ſin?*

An. Diſobedience.

Qu. *How did God puniſh him?*

An. He curſed him and his poſterity, wherein he ſhewed his juſtice, chap. 3. 13.

Qu. *How did he comfort him?*

An. By promiſing forgiveneſſe by the ſeed of the woman, *Chriſt Jeſus*, ch. 3. 14.

Qu. *What did that ſhew?*

A. His mercy.

Qu. *How many waies did the curſe of God extend upon* Adam?

A. Foure manner of waies.

Qu. *Which be they?*

A. Firſt, the earth was made barren for his ſake: Secondly, his poſterity as well as himſelfe became bondmen to hel. Thirdly, all the daies of his life he was to eate his bread in the ſweat of his browes. And fourthly, he was thruſt out of Paradiſe.

Qu. *How was* Eve *puniſhed?*

A. Two manner of wayes.

Qu. *Which be they?*

A. Firſt, to bring forth her children in ſorrow: and ſecondly, to live in ſubjection to her husband.

Qu. *How was the Serpent puniſhed?*

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, he was made the moſt curſed of all creatures: ſecondly, he was to goe upon his belly: and thirdly, to devoure the duſt of the earth.

Qu. *What was the ſecond ſinne of the world.*

An. Murther.

Qu. *Who committed it?*

An. Cain.

Qu. *Vpon whom?*

An. Upon his brother *Abel*, c. 4 11, 12.

Qu. *What was the cauſe?*

An. Envie.

Qu. *Why?*

An. Becauſe *Abels* ſacrifice was accepted, and *Cains* was not, ch. 4. 4, 5.

Qu. *Why did not God accept* Cains *Sacrifice?*

An. Becauſe he did it more for cuſtome than conſcience.

Qu. *Who taught them to ſacrifice?*

An. Their Father *Adam*?

Qu. *How could he doe that, & the Law not given.*

An. The Law of God is two-fold; naturall, imprinted in mens hearts; and traditionall, pronounced from God, and written in the Bible.

Qu

Qu. *Which of these two had* Adam?

An. The first.

Qu. *What was the punishment of* Cain *for killing his brother* Abel?

An. He was cursed of God, and condemned for a runnagate.

Qu. *Whom did God raise after the death of* Abel, *to build his Church upon?*

An. His brother *Seth*, chap. 4. 25.

Qu. *Did the example of* Cains *punishment prevaile with the succeeding ages to beware of sin?*

An. No, as the would grew in yeares, so it grew in iniquity.

Qu. *In what manner?*

An. It was wholly corrupt, and full of cruelty, ch. 6, 12.

Qu, *By whom did God reprove them?*

An. By *Noah*.

Qu. *How?*

An. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

An. No: they laughed at it, and remained secure til the waters came upon them.

Qu. *Were all destroyed?*

An. All but *Noah* and his family, and some other for the preservation of their kind.

Qu. *What moved God that hee would*

not ſpare ſo much as the brute beaſts?

A. His deteſtation of ſin, chap. 6. 7.

Qu. *Who was the firſt figure of Chriſt?*

A. Enoch.

Qu. *How was he a figure of Chriſt?*

A. In being taken body and ſoule up into heaven, as Chriſt was, ch. 5. 24.

Qu. *Who was the firſt figure of the Church?*

A. Abel.

Qu. *Who was the ſecond?*

A. Noah, preſerved in the Arke.

Qu. *What did his preſervation teſtifie?*

A. The love of God toward his Church.

Qu. *What did the toſſing of the Ark by the waves ſignifie?*

A. The perſecution that the Church ſhould ſuffer.

Qu. *Wherein did the mercy of God appeare?*

A. In cauſing the waters to fall.

Qu. *Wherein did the zeale of* Noah *appeare.*

A. In giving thankes for his deliverance, as ſoon as he ſet foot upon dry ground, ch. 8. 20.

Qu. *How did* Noah *afterward offend?*

A. By drunkenneſſe, ch. 9 21.

Qu. *Who covered their fathers ſhame?*

A. Shem and *Japhet.*

Qu. *What received they for it?*

A. Their fathers bleſſing, ch. 9. 26.

Qu. *Who made a mocke of his fathers infirmity, and did not ſeeke to cover it?*

A. Cham.

Qu. *What was his reward?*

A His fathers curſe, ch. 9. 25.

Qu. *How did God plague his ambition?*

A By confuſion.

Qu. *Where?*

An At the building of the Tower of Babel, where all the people purchaſed the diſpleaſure of Almighty God.

Qu. *By whom did they recover their diſpleaſure?*

A. By the faith of *Abraham*, ch. 12. 3.

Qu. *How?*

A. In his ſeed all nations were bleſſed.

Qu. *In what degree of kindred was Abraham and* Lot?

A. Lot was his brother *Haraws* ſon.

Qu. *Did they agree together like brothers?*

A. Yes, till they grew rich.

Qu. *Who was the cauſe they fell out?*

A. Their heardſ-men.

Qu. *After the quarrell was known, did their maſters (as men of our age) ſeeke to be revenged one of another*

A. No, they gave gentle words, and ſought means how to prevent the like inconvenience.

Qu. *How was that?* *A.*

An. They departed and dwelt aſunder, chap. 13.7.

Qu. *But with that ſeparation did their love decay?*

A. It was ſtil conſtant and brotherlike.

Qu *How did that appeare?*

An. In that (afterward) when *Lot* was taken priſoner in the company of the Kings of Sodom & Gomorrah, *Abraham* with a band of men reſcued him and ſet him free, chap. 14.15.

Qu. *Did* Lot *then dwell in Sodome?*

An. He did.

Qu *Why, that was a dangerous place, though pleaſant.*

An. True: ſo are all places where wickedneſſe abounds.

Qu. *Yet* Lot *was a righteous man.*

An. He was, but he ſuffered as the wicked did, for being in company with them.

Qu. *How was that?*

An. He was taken priſoner (as I ſaid before) with the irreligious Kings, going in aid with them againſt their Enemies.

Chapter 15. *to* 20.

Queſtion.

WHo *was* Abrahams *wife?*

An. Sarah.

Qu *Whoſe daughter was* Sarah?

A. The daughter of *Haran Abrahams* brother,

Qu.

Qu. *Was it lawfull for* Abraham *to marry his brothers daughter?*

An. It was, God permitting it for the repeopling of the world.

Qu. *How did ſhe offend when ſhe perceived her ſelfe barren?*

An. By uſing unlawfull meanes to raiſe ſeed to her husband, chap. 16.2.

Qu. *How was that?*

An. By ſending *Hagar* her maid to his bed.

Qu. *How did God plague her for it?*

An. Her maid deſpiſed her, and triumphed over her in her own houſe, ch. 16. 5.

Qu. *What other ſin followed in the neck of her firſt?*

An. Wrath.

Qu. *How?*

An. Shee obtained licence of her husband to be revenged upon *Hagar*.

Qu. *In what manner was ſhe revenged?*

An. She thruſt *Hagar* and her child out of doores.

Qu. *Whither went* Hagar?

An. Into the wilderneſſe.

Qu. *Had ſhe no friend to goe unto?*

An. None at all; ſhe was a poore ſervant, and a ſtranger.

Qu. *To whom did ſhe appeale?*

A. To God.

Qu. *Did he relieve her?*

An. Yes.

Qu.

Qu. *What learne we by that?*

A. That God rejecteth no eſtate o
perſons in their miſery, if they call upo
him, ch. 16. 10.

Qu. *How ought Servants that have of-
fended to behave themſelves?*

A. As *Hagar*, that was commanded b
the Angel to return and ſubmit her ſelf

Qu. *Was Sarah barren ſtill?*

A. No, God gave her a ſon in her ol
yeares.

Qu. *What was his name?*

A. Iſaak: and this was he in whom the
covenant was made.

Qu. *What was the ſign of the covenant?*

A. Circumciſion, or the cutting off o
the fore-skinne.

Qu. *What is ſignified by that?*

A. The caſting away of the lewd aff
ctions of our hearts, if we meane to b
made partakers of Gods mercy, ch. 17. 1

Qu. *Were none partakers of the cove-
nant but ſuch as might be circumciſed?*

A. Yes, women, becauſe under the name
of man both ſexes are comprehended.

Qu. *What was* Hagars *ſons name?*

A. Iſhmael.

Qu. *Did not the covenant belong to hi
as well as to* Iſaak, *he being the ſeed of* A
braham?

A. No.

Qu. *Was there two covenants then, that God bleſt him ſo?*

A. Yes, there were two covenants made.

Qu. *Which be they?*

A. The one eternall, made to the children of the ſpirit, the other temporall, made to the children of the fleſh.

Qu. *What was the eternall covenant?*

A. That from *Iſaak* ſhould come the Meſsiah.

Qu. *What was the temporall covenant?*

A. That from *Iſhmael* ſhould ſpring a mighty Nation, even 12 Princes, c. 17. 20.

Qu. *Where was* Abraham *now ſeated?*

A. In Canaan.

Qu. *What temporall bleſſings did God beſtow upon him?*

A. He was exceeding rich.

Qu. *How did he imploy his riches?*

A. In hoſpitality, and other good deeds.

Qu. *Wherein appeared his hoſpitality?*

A. In uſing ſtrangers & travellers kindly

Qu. *What ſtrangers?*

A. The three Angels in the ſhape of men.

Qu. *How did he entertaine them?*

A. Firſt, he ran out to entertain them: then he intreated them to reſt in his tent: and laſt of all, he feaſted them.

Qu. *Do rich men in theſe daies follow the example of* Abraham, *in uſing friendly hoſpitality*

ſpitality towards travellers & poor men.

An. No: the moſt part of them in ſtead of running out to meet the poore (when they ſee them comming) rather turn their backes upon them, and runne from them: and for intreating them to ſtay, with churliſh and crabbed words rate them from their doores; and in ſtead of feaſting and refreſhing them, let them depart weary and with empty ſtomackes.

Qu. *How did the Angel requite* Abraham?

An. He told him joyfull newes concerning the birth of his ſon *Iſaak*, and what the purpoſe of God was towards Sodom and Gomorrah.

Qu. *What was the purpoſe of God towards Sodome?*

An. Utterly to deſtroy it for ſinne.

Qu. *Did* Abraham *pray for it?*

An. Yes, in ſuch zealous manner, as had there been found ten godly perſons in it, the City had bin ſaved, chap. 18. 32.

Qu. *Why did* Abraham *pray for it?*

An. Firſt, in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Qu. *What did that ſignifie?*

An. That *Abraham*, as all Gods people ought to be, was of a pitifull mind, even towards Infidels.

Q

Qu. *What ſolicited Gods vengeance a-ainſt the prayer of* Abraham?

An. The continuall cry of ſinne, aſcen-ing out of Sodome and Gomorrah into he eares of God: whereby we learn, that n is a continuall cryer againſt us, ſo long s we let it dwel amongſt us, chap. 19.13.

Qu. *Was all the City then deſtroyed?*

An. All but *Lot*, his wife, and two aughters.

Qu. *What was the commandement that od gave him at his departure from the ity?*

An. Not to looke backe.

Qu. *Was the Commandement kept?*

An. No, *Lots* wife brake it.

Qu. *What was her puniſhment?*

An. She was turned into a pillar of ſalt, hap. 19.26.

Qu. *What moved her to looke backe?*

An Her fond deſire, to think ſhe ſhould forgo her wealth, and ſo pleaſant a place.

Qu. *What doe we learne by that?*

An, That no care of earthly things (be hey never ſo glorious) muſt hinder us rom obeying Gods commandements.

Qu. *How was the City deſtroyed?*

An. With fire and brimſtone from hea-en, chap. 19.24.

Qu. *Where did Lot remaine afterwards?*

An. In the mountaines.

Qu.

Qu. *What ſinne did he fall into whileſt he was there?*

A. Drunkenneſſe.

Qu *What next?*

A. Inceſt.

Qu *What doth that prove?*

A. That one ſinne begets another.

Qu. *How was* Lot *inceſtuous?*

A. By his owne daughters.

Qu *Who tempted him thereunto?*

A. They, when they had made him drunke.

Qu. *What was Gods puniſhment for that ſinne?*

A. The nation that came by that conception was a curſed generation.

Qu. *What generation was it?*

A. The Moabites and the Ammonites, chap. 19. 37.

Chapter 20. *to* 34.

Queſtion.

WHo had like to have wronged Abraham *by taking his wife?*

A. King *Abimelech.*

Qu. *How was he prevented?*

An. God threatned him with death, chap. 20. 3.

Qu. *Did he upon that deliver her backe to her husband?*

A. He did.

Qu

Qu. *What learne we by that?*

A. Two things.

Qu *Which be they?*

A. Firſt, that God wil puniſh adultery: and next, the very heathens abhorre the breach of wedlock, chap. 20. 5.

Qu. *How did God trye* Abrahams *faith?*

An. By bidding him ſacrifice his onely ſon *Iſaak*, ch. 22, 2.

Qu. *Would he have done it?*

A. Yes, but that an Angel ſtayed his hand.

Qu *How was his faith rewarded?*

A. God renewed his covenant once againe, and told him for that deed hee would multiply his ſeed on earth, like the ſand on the ſhore.

Qu. *What vertue did God further prove in* Abraham?

A. His patience.

Qu *How?*

A. In taking his wife *Sarah* from him.

Qu. *Yet he did mourne for her death.*

A. That was the weakneſſe of the fleſh, but his ſoule was glad in that hee knew ſhe lived eternally, chap. 23. 2.

Qu. *What other vertue had* Abraham?

A. Uprightneſſe of mind.

Qu. *Wherein did that appeare?*

A. When *Ephron* the Hittite offered him a peece of ground to bury his dead, he

he would not take it before he had payd the price of it, chap. 23. 13.

Qu. *Is that modeſty obſerved now adayes?*

An. No: many will be ſo farre from giving their Neighbours the worth of their goods, as they will ſeeke by deceit, couſenage, and violence to pul them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaak *when he came to age?*

An. To provide him a vertuous wife, chap. 24. 4.

Qu. *Was he ruled by his fathers appointment?*

An. He was.

Qu *What did he ſhew in that?*

An. A noble preſident of obedience to all Sons, to follow the counſell of their Parents in chooſing them wives, and not their owne inordinate deſire,

Qu. *Whom did* Abraham *ſend about this buſineſſe?*

An. His chiefe Servant, chap. 24. 2.

Qu. *How did he proceed in it?*

An. With prayer that he might ſpeed well, and thankeſgiving afterward for his ſucceſſe.

Qu. *What other good property was in that ſervant?*

An. He would not eat when he came to

his journeyes end before he had done his Maſters meſſage.

Qu. *What may ſervants learn by that?*

An. To regard more their Maſters buſineſſe, than their owne pleaſure, ch. 24. 33.

Qu. *Whoſe daughter did he chuſe for his Maſters ſon?*

An. *Rebecca*, the daughter of *Bethuel.*

Qu. *When her parents heard the requeſt of* Abraham, *did they preſently give their daughter to* Iſaak?

An. No, they asked counſell of God firſt, and then the Maids conſent.

Qu. *What is to be learned by that?*

An. As children ought not to match without their Parents conſent: ſo parents ought not to match their children without their conſent, chap. 24. 58.

Qu. *After* Iſaak *and* Rebecca *were married, what iſſue did God give them?*

An. Two ſons, *Eſau* and *Jacob.*

Qu. *What was* Eſau's *undoing?*

An. The luſt of the fleſh

Qu. *Wherein?*

A. He ſold his birth-right for Pottage

Qu. *What overſight was that?*

An. An overſight that many worldly men run into.

Qu. *What is that?*

An. Preferring of traſh before the rich graces of God, chap. 25. 33.

Qu.

Qu. *What did that negligence loſe him elſe?*

A. His fathers bleſſing

Qu. *What was the reaſon?*

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpirituall benediction.

Qu. *Did* Eſau *at the laſt ſee his owne error?*

A. No, but rather ran into error.

Qu. *How?*

An. By hating his brother *Jacob*, chap. 27. 41.

Qu. *What was the vertue of* Jacob?

A. Patience, in giving place to his brothers rage, and going to ſeeke his fortune in another countrey.

Qu. *Whither went he?*

A. To *Haran* to his Uncle *Laban*.

Qu. *What were his vertues there?*

A. Diligence, in doing his Uncle ſervice; and fidelity, in not deceiving him.

Qu. *How did God deale with* Laban?

A. He proſpered him for *Jacobs* ſake.

Qu. *What were* Labans *vices?*

A. Ingratitude and Oppreſſion.

A. How was he ungratefull?

An. In upbraiding *Jacob* for his good ſervice.

Qu. *How did he oppreſſe him?*

An.

A. In trebling his ſervitude by fraudulent and crafty meanes.

Qu. *Did God deliver* Jacob *at laſt?*

An. Yes, as he will all others that truſt in him, though a while he ſeeme to be far from them.

Qu. *What was the reward of* Jacobs *patience and true ſervice in the end?*

A. Whereas when he came from his fathers houſe, and had but one coate on his back, and a ſtaffe in his hand, at his returne hee was the husband of two wives, the maſter of many ſervants and the owner of much treaſures, and divers heards of cattell, chap. 30. 43.

Qu. *Did not* Jacob *feare to returne into his own Country, knowing that his brother* Eſau *was his enemy?*

A. No.

Qu. *Why?*

An. Becauſe he knew God, that had commanded him to goe, would defend him.

Q. *How did his brother* Eſau *receive him?*

A. Lovingly, and like a brother.

Qu. *What was the vertue of* Eſau *in that?*

A. He thought it a baſe and unnaturall thing to keepe envie alwayes in his ſtomacke towards any one, much leſſe towards his owne brother, chap. 33. 4.

Chap.

Chapter 34. to 50.

Queſtion.

HOw many ſons had Jacob?

An. Twelve.

Qu. *Which of thoſe twelve was a figure of Chriſt.*

An. Joſeph.

Qu. *Wherein?*

An. In being ſold by his own brethren.

Qu *What learne we by that?*

A. That in all ages, after God had promiſed the *Meſſias* to *Adam*, he never ceaſed by word or deed to ſignifie his coming.

Qu, *Why did* Jacobs *ſons ſell their brother* Joſeph?

An. For malice, in that *Ioſeph* propheſied by dreames, his brothers ſhould be his ſervants, and bow unto him.

Qu. *What other ſins did they run into beſides?*

An. Murther and diſſimulation.

Qu *How?*

An. They intended to have ſlaine their brother, but that *Juda* diſſwaded them, chap, 37. 26.

Qu. *How did they diſſemble?*

A. In telling their father that their brother was ſlain by wild beaſts, ch. 37. 32.

Qu, *What was the fruit of theſe ſins*

A

An. They procured diſquietneſſe of conſcience in themſelves, and teares to their old father, whom they ought rather to have comforted, chap. 37. 34.

Qu. *Did this policy of theirs ere the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of Ægypt.

Qu. *With whom?*

A. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu. *How did* Joſeph *ſhew himſelfe there to be the ſervant of God?*

An. In reſiſting the luſt of *Potipharswife*.

Qu. *What is the nature of luſt being reſiſted?*

A. It growes impudent and outrageous: chap. 39. 14.

Qu. *Shew an inſtance.*

A. *Potiphars* wife, when ſhe ſaw *Joſeph* would not yeeld to her, accuſed him that he would raviſh her.

Qu. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Qu. *He being guiltleſſe, why would God ſuffer that plague to be laid upon him?*

A. For two cauſes.

Qu. *Which be they?*

A. Firſt, that by his ſtrange deliverance he might have greater cauſe to glorifie his

name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. *How was* Ioseph *delivered?*

A. By interpreting the Kings dreame.

Qu. *How was he advanced?*

A. He was made Ruler over all Egypt.

Qu. *What was the plague God laid upon his brethren for selling him.*

A. They were oppressed with a mighty famine, chap. 41. 54.

Qu. *Whither came they for succour?*

A. To their brother unknowne.

Qu. *What reverence did they shew unto him?*

A. They kneeled unto him, and called him Lord, chap 42. 6.

Qu. *What vertues doe we learne by the example of* Ioseph *in this his high authority?*

A. Three.

Qu. *Which be they?*

A. Charity, clemency, and humility.

Qu. *How was he charitable?*

A. He relieved his father and brother with corne freely, and without recompence, chap 45. 25.

Qu. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, chap 45. 5.

Qu. *Wherein was he humble?*

A. In not despising his father and brethren

thers (poore Shepheards of Canaan) though himselfe were the second person in Egypt, and in sending for his father to be partaker of his happinesse.

Qu. *Did* Iacob *come thither?*

A. Yes, and there died.

Qu. *What doe we learne by his death?*

A. To desire of God to dye as he did.

Qu. *How was that?*

A. Praying, blessing, and rehearsing the gracious benefits of God, ch. 48. 3. 4. 9.

Qu. *What zeale had* Pharaoh *(being an Infidell) toward his idolatrous Priests more than many Christians now adaies have toward the true ministers of the eternal God?*

An. He did not diminish their Churchliving, chap. 47. 22.

The end of Genesis.

EXODUS

Chapter 1. to 14.

Question.

WHy did God bring the house of Israel into Egypt?

A. For two causes

Qu. *Which be they?*

A. First, to shew the truth of his word; for he had said to *Abraham*, they should

bee ſtrangers from the land of Canaan the ſpace of foure hundred yeares, and ſuffer much oppreſſion, Gen 14.15. Secondly, to have fit occaſion to ſhew his love towards them, and the better to train them up in the knowledge and feare of him.

Qu. *How came it to paſſe they were oppreſt here in Ægypt, conſidering the good entertainment which they had at firſt?*

A. The continuance of time had worn out the fame and remembrance of *Joſeph* by reaſon that many Kings had reigned ſince the firſt *Pharaoh*, and now the children of Iſrael were mightily increaſed.

Qu *How were they increaſed?*

A. From ſeventy perſons (for that was the whole number of them at their firſt comming) to many hundred thouſands.

Qu. *Did that make the King repine againſt them?*

An. Yes.

Qu. *VVhy?*

A. For two cauſes:

Qu *Which be they?*

A. Firſt, in regard of their religion, and next, fearing leſt their multitudes would endanger his government, chap: 1.10:

Qu. *How did he ſeek to ſuppreſſe them?*

An. Two manner of waies.

Qu. *VVhich be they?*

A. First in making slaves of them: and next, in going about to murther their men children.

Qu. *Wherein consisted their servitude?*

A In making of brick, carrying of burdens, and other slavery, chap. 1. 14.

Qu. *How did* Pharaoh *goe about to murder their men children?*

An. Two maner of wayes.

Qu. *Which be they?*

A. First, secretly, in commanding the Midwives (at their houre of birth) to destroy them; but they not obeying his command, he fell secondly into a more open and violent practice.

Qu. *How was that?*

A. He commanded his owne people, that whensoever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the river, chap. 1. 11.

Qu. *How durst the midwives disobey the Kings Edict?*

An. Because (as all Gods servants ought to doe) they feared God more than any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

An. No, the more they vext them, the more they multiplied, chap. 1. 12.

Qu. *What doe we learne by that?*

A. That no tyranny can extinguish the Church of God.

Qu. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his owne Court, that Hebrew child, which afterward proved to bee his destruction, and the deliverance of the children of Israel.

Qu. *Who was that?*

A. Moses.

Qu. *How was he preserved?*

A. When his mother had hid him three moneths from the tyranny of the King, & could hide him no longer, she put him into a basket made of reeds, and set it, by the river side.

Qu. *What became of him there?*

A King *Pharaohs* daughter, walking that way, found him, and put him to bee nursed of his owne mother, ch. 23.

Qu. *What appeareth in this?*

A. The providence of God.

Qu. *Wherein?*

A. In that no humane policy can hinder that which he hath once determined.

Qu. *What was the first crosse that God laid upon* Moses *when he came to age?*

An. The killing of an Egyptian, for which he was forced to flie.

Qu.

Qu. *Whither?*

A. Into the land of Midian.

Qu. *Who succoured him there?*

A. Iethro, and gave him his daughter in marriage.

Qu. *What trade of life did* Moses *vse?*

A Keeping of sheepe.

Qu. *How did God appeare to* Moses?

A In a fiery bush, ch. 3. 2.

Qu. *Did the bush burne?*

A. Yes, but it did not consume.

Qu. *In that sense what doth it represent unto vs?*

A The Church of God, which should suffer persecution, but never subversion.

Qu. *Wherefore did God appeare unto* Moses?

An. To send him forth for the deliverance of his people.

Qu. *What moved him thereunto?*

A. Two things.

Qu. *Which be they?*

A. The remembrance of his covenant made with *Abraham,* and the sighes and cries of the poore Israelites, that dayly pierced the gates of heaven, ch. 2. 23.

Qu. *What comfort doe we receive from hence?*

An. An assurance that God will heare our prayers in time of our affliction, if we call to him,

Qu. *Did* Moses *obey the commandement of God about his returne into* Ægypt?

An. At the first he was doubtfull.

Qu. *Whereof?*

A. Of his owne sufficiency, and incredulity of the people.

Qu. *How did God strengthen him?*

A. By joyning *Aaron* to assist him, and giving them power to confirme their message by working of miracles.

Qu. *How did the people receive their message?*

A. With attentive eares.

Qu. *What vertues doe we learne of the people after they had heard the words of* Moses?

A. Two.

Qu. *Which be they?*

An. Faith, in that they beleeved him what he said; and thanksgiving, in praising God, since it pleased him to looke upon their tribulation, chap. 4. 31.

Qu. *What vices are we admonished to beware of by the example of* Pharaoh?

A. Obstinacy of heart, in contemning the preaching of *Moses*.

Qu. *In how many respects was* Pharaoh *obstinate?*

A. In foure respects.

Qu. *Which be they?*

An.

A. First, in not granting *Moses* request. Secondly, in comparing the power of his Soothsayers and Conjurers, with the power of God, chap. 7. 11. Thirdly, by imputing the desire which Gods people had to serve him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, ch. 5. 8. Fourthly, not only in retaining them still in his country, but doubling their servitude, chap 5. 6.

Qu. *How was his obstinacy plagued?*

A. With ten severall kinds of plagues.

Qu. *Which be they?*

A. First, the turning of water into blood: secondly, multitude of frogges: thirdly, turning of dust into lice: fourthly, swarmes of flies: fiftly, death of cattell: sixtly, scabs and blisters: seventhly, thunder, lightning and haile: eightly, grashoppers and caterpillers: ninthly, darknesse: tenthly, the death of the first-borne.

Qu. *For all those plagues did* Pharaoh *never repent?*

A. Yes, fainedly.

Qu. *How was that?*

A. So soone as Gods hand was removed by the prayer of *Moses*, he presently returned to his former obstinacy.

Qu. *In the prosecution of these plagues, what doe we learne touching the person of God?*

A. Two things.

Qu. *Which be they?*

A. His justice upon his enemies, and his mercy & loving favor toward his people.

Qu *Wherein appeared his mercy toward his people?*

An. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch of any of those former plagues, ch. 8. 12.

Qu. *Why did not* Moses *submit unto* Pharaoh, *when hee was content to let the people goe, but stayed their cattell?*

A. Because (like a faithfull Minister of the Lord) he would remit no part or parcell of his charge.

Qu. *Was it part of his charge to take the cattell with him?*

A. Yes

Qu. *Wherein?*

An. In that they could not sacrifice without them, ch. 10. 26.

Qu. *In the night before their departure what did the Lord institute?*

A. The Sacrament of the Passeover.

Qu. *What was that?*

A A Lambe without blemish.

Qu. *The Lamb was a sign, but what was the thing signified?*

A. The Angell of the Lord, that passed over the houses of the Israelites, & struck

the

the first-borne of the Egyptians with sudden death, ch. 12. 11.

Qu. *What doth this figure unto us?*

An. The sacrifice of the true Paschall Lambe Christ Jesus, by whom all the faithfull are delivered from the bondage of hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.

Qu. *How many things doe we learne, as touching the person of God, in the instance of the children of Israels departure?*

A. Three.

Qu. *Which be they?*

A. First, his mercifulnesse, in sparing the Israelites, and smiting the Egyptians: Secondly, his Justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not onely deliver his people out of danger, and leave them, but protects them still.

Qu. *How doth that appeare?*

An. In guiding them by night with a pillar of fire, and covering them by day with a cloud, ch. 13. 21.

Qu. *How many things doe wee learne as touching the persons of the Israelites?*

A.

A. Two things.

Qu. *Which be they?*

A The charge which God gave unto them, and their watchfulnesse.

Qu. *What was their charge?*

A. To teach the benefits of God to their posterity.

Qu. *Wherein consisted their watchfulnesse?*

A. In that they attended all night for the houre of their departure, chap. 12.30.

Qu *What doe they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage to goe to the earthly Canaan; so ought wee continually to attend and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse

Chapter 14.10 40.

Question.

After Israels departure, what vice doe we note survived in Pharaoh?

An. Inveterate malice, which seldome dies but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

A: By preparing a mighty hoast to follow the Israelites, chap. 14. 6, 7, 8.

Qu.

Qu. *For what intent?*

An. To be avenged upon them, and quite destroy them.

Qu. *How did he prosper?*

A. As all malicious persons commonly doe.

Qu. *How was that?*

An. He and his malice perished in the place where he thought to have bin their overthrow.

Qu. *Where was that?*

A. In the red Sea.

Qu. *What was the sinne of the people in this place?*

A. Weakenesse of faith.

Qu. *How was that?*

A. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Ægyptians upon their backes, they began to distrust the power of God, and to raile upon *Moses*.

Qu. *How were they delivered?*

A. Moses divided the waters, and they passed through, chap. 14.21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their destruction.

Qu. *How many times did the Israelites murmure against God before he punished them?*

A.

A. Two things.

Qu. *Which be they?*

A The charge which God gave unto them, and their watchfulnesse.

Qu. *What was their charge?*

A. To teach the benefits of God to their posterity.

Qu. *Wherein consisted their watchfulnesse?*

A. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu *What doe they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage to goe to the earthly Canaan; so ought wee continually to attend and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse

Chapter 14. to 40.

Question.

After Israels departure, what vice doe we note survived in Pharaoh?

An. Inveterate malice, which seldome dies but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

A: By preparing a mighty hoast to follow the Israelites, chap 14. 6, 7, 8.

Qu.

Qu. *For what intent?*

An. To be avenged upon them, and quite destroy them.

Qu. *How did he prosper?*

A. As all malicious persons commonly doe.

Qu. *How was that?*

An. He and his malice perished in the place where he thought to have bin their overthrow.

Qu. *Where was that?*

A. In the red Sea.

Qu. *What was the sinne of the people in this place?*

A. Weakenesse of faith.

Qu. *How was that?*

A. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Ægyptians upon their backes, they began to distrust the power of God, and to raile upon *Moses*.

Qu. *How were they delivered?*

A. Moses divided the waters, and they passed through, chap. 14.21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their destruction.

Qu. *How many times did the Israelites murmure against God before he punished them?*

A.

A. Foure times.

Qu. *Which be they?*

A. First at the red Sea, chap 14. 21. secondly, at the waters of Marah, chap. 15. 24. thirdly, when they wanted flesh, chap. 16. 3, 14. fourthly, when they wanted water, chap. 17. 6.

Qu. *What do we learne thereby?*

A. The long sufferance of God toward sinners.

Qu. *How did God deliver them at all these times?*

A With great admiration.

Qu. *How was that?*

A. At the first time he divided the red Sea: at the second, he made the bitter waters sweet: at the third, he gave them Quailes and Manna from heaven: at the fourth, he made a fountaine of water for to guish from out the hard rocke.

Qu. *How did they offend the fift time?*

A More grievously than before.

Qu. *How was that?*

A. They made a golden calfe, and worshipped it for God.

Qu. *What moved them to make the likenesse of a Calfe, rather than any other creature?*

An. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Qu.

Q. *Did God punish them?*

A. Yes, (and time I think) when they did utterly forsake him.

Qu. *What was their punishment?*

A. Three thousand of them were slain with the swords of their owne brethren, ch. 32. 28.

Qu. *Would not God utterly have destroyed them?*

A. Yes, but for the prayer of *Moses.*

Qu. *What was his prayer?*

A. He desired his name might be rather blotted out of the book of life, than God should quite root out that nation, c. 32. 32

Qu. *What doe we learne by that?*

A. The love & care which all good Magistrates ought to have over their people.

Qu. *Where was Moses when this offence was committed?*

A. Vpon Mount Sinai.

Qu *Was not his absence, in some sort, cause of their Idolatry?*

A Yes.

Qu. *What gather you by that?*

An. That the want of good Guides makes men to run into error.

Qu. *What did Moses upon mount Sinai?*

A. He went to receive the Law.

Qu. *How was the Law given?*

A. In thunder and lightning, ch. 19. 16

Qu.

Qu. *Why was it given in such terror?*

A. That the people might the more reverence him that gave it.

Qu. *What is required of the people before they come to receive the Law?*

A. Two things, chap. 9. 10, 11.

Qu. *Which be they?*

A. To sanctifie themselves for foure dayes space, and not to touch the skirts of the mountaine.

Qu. *What doe wee learne by these two things?*

A. Not to come to heare the word of God with corrupt hearts, not to pry further into his secrets than we are limitted.

Qu. *What is generally commanded by the Law?*

A. That we should love God with all our soules, and our neighbours as our selves.

Qu. *What is particularly forbidden in the Law?*

A Murther, cursing, especially our Parents, chap. 21. 17. Cruelty towards servants, ch. 31. 15. Not to doe hurt, but to make satisfaction, chap. 22. 16. Fornication, chap. 22. 16. Witchcraft, Buggery, or carnall copulation with beasts, ch. 22. 19. Idolatry, chap. 22. 20. Oppression against Widow or stranger, ver. 21. 22. All kind of Vsury, chap. 22. 25. All railing and evil

speaking

speaking, especially against Magistrates, because to speake against them is to speak against God, chap. 22. 28. All falshood, cha. 23. 2. All unlawfull detaining of our neighbours goods, chap. 23. 3. All taking of bribes, ch 23. 8. All perjury, and whatsoever else may infect the seule or offend God.

Qu. *What is the reward of these sins?*

A. Death.

Qu. *Such as were pardonable, how were they pardoned?*

A. By offering sacrifice.

Qu. *What doctrine doe we learn by the sacrifices of the Jewes?*

A. Foure points of doctrine.

Qu. *Which be they?*

A. First, their thankefulnesse, to shew all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humility, to signifie that what was done to the thing offered, the Offerer had deserved: fourthly, their hope, to shew their Sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Qu. *Are such sacrifices to bee used of Christians?*

A. No.

Qu *Why?* *A.*

An. Because they are abolished by the death of Christ, and his all-sufficient sacrifice.

Qu. *What else doe wee learne in this booke of Exodus?*

A. Two things.

Qu. *Which be they?*

A. The election of Magistrates, and the order God set in his Church.

Qu. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

A. Courage, feare of God, Iustice, and a mind free from covetousnesse, ch. 18.21

Qu. *How must they administer Iustice?*

A. To all persons, and at all times.

Qu. *Whom did God chuse for his service in the temple?*

A. The Levites.

Qu. *What kind of men must those be?*

An. Such as have imprinted upon their breasts knowledge and holinesse, c. 28:30

Q. *Whose gift is the knowledge of handi-crafts?*

A. The gift of God.

Qu. *Why?*

A. Because he first taught them.

Qu. *To whom?*

A. To *Bezaleel* and *Aholiab.*

Q

Qu. *To what end did he teach them?*

A. For the furnishing of the Temple.

Qu. *Who provided them stuffe for to worke upon?*

A. The people.

Qu. *In what maner?*

An. In such abundance, as *Moses* commanded them to leave off.

Qu. *What doe we learne by that?*

An. A willingneſſe to serve God with our temporall goods, chap. 36.6.

Qu. *With whom did Israel fight their firſt battel, after they came into the wilderneſſe?*

A. With the Amalekites.

Qu. *How long did they prevaile?*

A. So long as *Moses* held up his hands and prayed, but when he let them fall, the Amalekites prevailed, ch. 17.11.

Qu. *What doth that teach us?*

A. Two things.

Qu. *Which be they?*

An. The effect of Prayer, and that wee ought not to faint in Prayer, leſt with the falling of our hands, we faile in our requeſt.

The end of Exodus.

LEVITICUS.

Chapter 1. *to the end.*

Question.

WHat is set downe in this Booke?

A. The duty of the Levites, and therefore it is called *Leviticus.*

Qu. *What was their chiefest duty?*

A. To sacrifice.

Qu. *How many circumstances were they to observe?*

A. Foure.

Q *Which be they?*

A. The manner how, the matter what, the person whom, and the place where.

Qu. *What did the Israelites sacrifice?*

A. Either things having life, as Bullocks Lambs, Sheepe, &c. or things without life, as oyle, fine flower, wafers, &c.

Qu. *For whom did they sacrifice?*

A. For themselves and others.

Qu. *Where?*

A. In the Temple.

Qu. *In what manner?*

A. As God hath set downe from the first of Leviticus to the nineteenth.

Qu. *What is the Christians sacrifice?*

A. Prayer and thanksgiving.

Qu. *In how many points doth the Israe-*

lite

lites *and the Christians sacrifice agree?*

An. In sixe.

Qu *What is the first?*

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. *What is the second?*

A. As theirs was brought to the Priest, so ours must be presented to God.

Qu. *What is the third?*

A. As theirs was slaine, so when we sacrifice, we must kill our lewd affections.

Qu. *What is the fourth?*

A. As theirs was washt with water, so ours must be washt with the teares of repentance.

Qu. *What is the fift?*

A. As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixt?*

A. As theirs was kindled with fire, so ours must be with zeale.

Qu. *Whence had they all these instructions?*

A. From the mouth of God.

Qu. *What was Gods meaning therein?*

A. To shew that he will be served as he himselfe appointed, and not after the invention of men.

Qu. *Did none breake that ordinance?*

A. Yes.

Qu.

Qu. Who were they?

A. Nadab and Abihu, ch. 10. 1.

Qu. How did they breake it?

A. By offering with strange fire.

Qu. How were they punished?

A. Fire from heaven consumed them.

Qu. Of how many sorts were the Lawes which God prescribed to the house of Israel?

A. Of two sorts.

Q. Which be they?

A. Ceremoniall and Morall.

Quest. *Which call you the ceremoniall Lawes?*

An. Such as were observed in offering sacrifice, and discerning things clean from uncleane, and the causes thereof set down from ch. 1. to 9

Qu. What call you Morall?

A. Such as concerne integrity of manners.

Qu. How many are they, as they are set downe in the 9 chapter?

A. Seventeene

Qu. Which be they?

A. To honour our Parents, ver. 3. To serve God freely, and not by compulsion, ver 5. In time of pleaty to remember the poore; as in harvest not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, ver. 9. 13. Not to detain

detaine the workmans hire till morning, ver. 13. To eschew all theft, falshood and lying, ver. 11. All swearing and blaspheming ver. 11. All mischievous practices which we presume wee may doe undiscovered; as to curse the deafe, lay a stumbling block before the blind, v. 14. Not to favour the poore, nor to honor the person of the mighty, v. 15. All injustice, ver. 15. All carrying of tales and conspiracy against our neighbours, ver. 16. All hypocrisie; as we must not hate our brother in heart, and sooth him to his face, ver. 17. All revenge, v. 18. All seeking after Witches and Conjurers. All observation of dates and times, ver. 26. All false weights and measures, ver 35 All Incest, ver. 36. Not to offer our children to *Moloch*.

Qu. *What is that Moloch?*

A. An Idoll of the Ammonites.

Qu. *Describe him.*

A. He was great of stature, and hollow within, having seven places of receipt: the first was for meale that was offered: the second for doves: the third for a sheepe: the fourth for a Ramme: the fift for a Calfe: the sixt for an Oxe: the seventh for a Child.

Qu. *What may we understand by these seven bellies of the Idoll?*

A. The seven deadly sinnes: and as the Israelites

Israelites were forbidden to suffer their Children to bee devoured of this monster; so all Parents must beware, lest through their negligence, their children bee made a sacrifice for the seven deadly sinnes.

Qu. *How is that?*

A. They must not wink at their follies, but give them correction for their faults.

Qu. *How did* Moses *conclude this booke of Leviticus?*

An. With a blessing and a curse: with a blessing, if they keepe these commandements; and with a curse, If they breake them.

Qu. *What is the fruit of the blessing?*

An. Peace, plenty, victory, ch. 16. 4. 5, 6, 7.

Qu. *What is the fruit of the curse?*

A. Scarcity, famine, sicknesse, servitude, war, ch. 26. 16. to the 26. verse.

Qu. *How many feasts did the Israelites observe?*

A. Seven.

Qu. *Which be they?*

A. First, the Sabbath: secondly, the Passeover: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fiftly, of Whitsontide: sixthly, of Trumpets: seventhly of Tabernacles.

Qu. *Why were these feasts ordained?*

A. Not to gluttony, to cherish sloth

of immodest mirth, but to glorifie God for his severall blessings.

The end of Leviticus.

NUMERI.

Question.

WHat is done in this Booke?

An. The children of Israel are numbred.

Qu. *To what end?*

A. For three causes.

Qu. *Which be they?*

An. First, for a collection toward the building of the Temple. Secondly, for appointing Captaines and Leaders over every family, chap. 1. Thirdly, for a division of the land of Canaan amongst the Tribes.

Qu. *Is there any thing to bee learned thereby?*

A. Order and governement that ought to be in every Common-wealth.

Qu. *Whom did they appoint their chiefe guide?*

A. God.

Qu. *Where doth that appeare?*

A. In this Chapter.

Qu. *How?*

An. In that they never joyned but

when they saw the Cloud rise from the Tabernacle, nor never pitcht their Tents but when it stayed, chap. 9. 17. 19.

Qu. *And wherefore was this?*

A. For two causes.

Qu. *Which be they?*

A. First, that they might (as all Gods people ought to doe) continually waite upon the Lord, and have their eyes lifted up toward heaven: secondly, to be alwaies in readinesse, because they knew not at what Houre the Lord would rise.

Qu. *What doth that teach us?*

A. At every minute to be in a readinesse for death, because the houre thereof is uncertaine.

Qu. *Alwayes when they did set forward on their journey, what was* Moses *custome?*

A. To pray, chap. 3. 5.

Qu. *How?*

An. Lord rise up, and let thine enemies be scattered.

Qu. *And when they rested what did he?*

A. Prayed likewise.

Qu. *In what manner?*

A. O Lord returne to the many thousands of Israel, chap. 10. 36.

Qu. *What doctrine learne we by that?*

A. Ever when we set forward upon a journey, or begin any work, to pray; and when wee rest or make an end to doe

like that our ſpeed may be the better.

Qu. *How many wayes did God ſhew himſelfe gracious to the Iſraelites in this Booke?*

A. Foure maner of wayes.

Qu. *Which be they?*

A. Firſt, in being ſtill their guide: ſecondly, in feeding them with Manna as he had begun: thirdly, in being merciful towards them when they repented: fourthly, in giving them victory over nine ſeverall Princes.

Qu. *Which be they?*

A. Aram, King of the South-Canaanites. *Og*, King of Baſhan: *Schor*, King of Amorites: *Balac*, King of Moab: *Evi*, *Rekem*, *Zur*, *Hur*, and *Reba* Kings of Midian.

Qu. *What was the ſpyle they tooke in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy and five thouſand ſheep, ſeventy two thouſand beeves, ſixty one thouſand Aſſes, thirty two thouſand virgins priſoners; beſides gold, ſilver, tinne, braſſe and lead, chap. 31.

Qu. *What was the ſlaughter there made?*

An. They put both man, woman and child to the ſword, except thoſe virgins aforenamed.

Qu. *What was the cauſe they did ſo?*

A. The commandement of God.

when they saw the Cloud rise from the Tabernacle, nor never pitcht their Tents but when it stayed, chap. 9. 17. 19.

Qu. *And wherefore was this?*

A. For two causes.

Qu. *Which be they?*

A. First, that they might (as all Gods people ought to doe) continually wait upon the Lord, and have their eyes lifted up toward heaven: secondly, to be alwaies in readinesse, because they knew not at what Houre the Lord would rise.

Qu. *What doth that teach us?*

A. At every minute to be in a readinesse for death, because the houre thereof is uncertaine.

Qu. *Alwayes when they did set forward on their journey, what was* Moses *custome?*

A. To pray, chap. 3. 5.

Qu. *How?*

An. Lord rise up, and let thine enemies be scattered.

Qu. *And when they rested what did he?*

A. Prayed likewise.

Qu. *In what manner?*

A. O Lord returne to the many thousands of Israel, chap. 10. 36.

Qu. *What doctrine learne we by that?*

A. Ever when we set forward upon a journey, or begin any work, to pray; and when wee rest or make an end to doe

like that our speed may be the better.

Qu. *How many wayes did God shew himselfe gracious to the Israelites in this Booke?*

A. Foure maner of wayes.

Qu. *Which be they?*

A. First, in being still their guide: secondly, in feeding them with Manna as he had begun: thirdly, in being merciful towards them when they repented: fourthly, in giving them victory over nine severall Princes.

Qu. *Which be they?*

A. Aram, King of the South-Canaanites. *Og*, King of Bashan: *Sehon*, King of Amorites: *Balac*, King of Moab: *Evi*, *Rekem*, *Zur*, *Hur*, and *Reba* Kings of Midian.

Qu. *What was the spoyle they tooke in the overthrow of the Kings of Midian?*

A. Six hundred seventy and five thousand sheep, seventy two thousand beeves, sixty one thousand Asses, thirty two thousand virgins prisoners; besides gold, silver, tinne, brasse and lead, chap. 31.

Qu. *What was the slaughter there made?*

An. They put both man, woman and child to the sword, except those virgins above named.

Qu. *What was the cause they did so?*

A. The commandement of God.

Qu. *Why was God so severe against them?*

A. By reason King *Balac* when hee saw his owne Force too weake to disgorge his malice upon the Israelites, and that the Prophet *Balaam* (contrary to his expectation) in stead of cursing did blesse them, he fell to another practice.

Qu. *What was that?*

An. By the Counsell of *Balaam* hee sought to bring them into displeasure with their God, and so to have them cut off.

Qu. *How did he compasse that?*

A. By flattery.

Qu. *In what manner?*

An. He sent Midianitish women unto them, who by their allurements inticed them to fornication and Idolatry.

Qu. *What doe we learne by that?*

An. That the wicked will leave no meanes unpractised for the destruction of the godly.

Qu. *Was God wrath with the Israelites when for these sinnes?*

A. So grievously, that God commanded the offenders to be hanged, and smote with the Plague twenty foure thousand. chap. 25. 4, 5.

Qu. *Who redeemed this plague?*

An. The zeale of *Phinees*, that slew

Zimri and *Cozbi* in the act of fornication, chap. 25. 8.

Qu. *What doe we learne by the whole circumstance?*

A That God, though he plague his people when they sinne, yet hee will ten times more plague them that were the cause of their sinne, as may appeare by his wrath extended upon the Midianites.

Qu. *Were the Israelites thankfull for the gracious care which God had over them?*

An. No, they were rebellious and unthankfull.

Qu. *How many sins (by their example) doe we learne to beware of in this Booke, beside those two sins afore-spoken of, Fornication and Idolatry?*

A. Foure other.

Qu. *Which be they?*

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Qu. *How many times did they murmure?*

A. Foure times.

Qu. *When first?*

An. Three dayes after they departed from Sinai.

Qu *How were they punished?*

An. The Lord consumed with fire the

utmoſt part of the hoaſt, chap. 11.1.

Qu. *How the ſecond time?*

A They were weary of Manna, and luſted after fleſh.

Qu. *How were they puniſhed?*

An. They had fleſh while they ſurfeited, and their ſurfeit brought a grievous plague upon them, inſomuch as they died with the meat in their mouthes, chapter 11.20.33.

Qu. *How the third time?*

A. For water.

Qu. *Where?*

A. At Kadeſh, in the deſart of Zin. c. 20

Qu. *How the fourth time?*

A. For bread and water.

Qu. *How were they puniſhed?*

An. God ſent fiery ſerpents that ſtung them to death, chap. 21.6.

Qu. *What cauſed the mercy of God at ſ times to put an end to their puniſhments?*

A. Two things.

Qu. *Which be they?*

A Their owne repentance firſt, and the prayer of *Moſes*.

Qu. *How was the plague of fiery ſerpents remedied?*

An. God commanded *Moſes* to make brazen Serpent, and hang it upon a croſſ and whoſoever (being ſtung) looked toit, was cured.

Qu

Qu. *What was this a figure of?*

A. The vertue of Christ, who hanging upon the Crosse, is a soveraign medicine for the sicknesse of our Soules if we looke up to him with the eyes of faith.

Qu. *How did they distrust Gods promise?*

A. In being come to the Land of Canaan, and desiring to goe back to Egypt, or to be buried in the wildernesse.

Qu. *What was the ground of that desire?*

A. Their faintnesse of heart.

Qu. *Wherein?*

An. In that though God had divers times before sworne to give them the Land of Canaan for an everlasting inheritance, yet they feared to goe forward when they heard the Land was inhabited with Gyants.

Qu. *Of whom did they heare that newes?*

An. Of the Spies that were sent to search the Land, and bring of the fruits chap. 13. 21.

Qu. *Who encouraged the people against this feare?*

A. Caleb and *Joshua.*

Qu. *What would the people have done to them for crossing their humour?*

A. Have stoned them to death.

Qu. *How did God punish their distrust?*

An. Hee would have quite destroyed them, but for the prayer of *Moses.*

Qu *How did he then pacifie his wrath?*

An. Even with the judgement of their owne monthes.

Qu. *How was that?*

An. As they desired rather to be buried in the Wildernesse than to enter into the Land of Promise, even so it came to passe, for that all that then lived, from twenty yeares old and upward, dyed, and were buried in the Wildernesse, excepting *Caleb* and *Ioshua.*

Qu *What was the reason that the like punishment fell upon* Moses?

An. For his distrust too, as appeares chap. 11. 13. & chap. 20. 10.

Qu. *What doe we learne by that?*

A. That no man is so righteous, but he may fall.

Qu. *By whom was the Sabbath broken?*

A. By an old man.

Qu. *Wherein?*

A. In gathering stickes to make him a fire, chap. 15. 32 36.

Qu *How was he punished?*

A. He was stoned to death.

Qu. *What may we learne by this?*

A. If God were so severe for gathering a few stickes on the Sabbath, hee will be

far more ſevere to ſuch as prophane his Sabbath by ſwearing, drinking, gaming, whoring and other lewd exerciſes.

Qu. *How many times did Iſrael murmure and rebell againſt Gods Magiſtrates?*

A. Twice.

Qu. *Who were the firſt that rebelled?*

A. Aaron and *Miriam*.

Qu. *Againſt whom?*

A. Againſt *Moſes*.

Qu. *What was their puniſhment?*

A. Miriam was ſtrucken with a leproſie.

Qu. *How was ſhe cured?*

A. By the prayer of *Moſes*.

Qu. *What learne we by that?*

A. The vertue of meekeneſs, to pray for our enemies as *Moſes* did, chap. 12. 13.

Qu. *Who rebelled the ſecond time?*

A. Corah, Dathan, Abiram, and their complices.

Qu. *What was their rebellion?*

A. They uſurped upon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron*.

Qu *What became of them?*

A. The earth opened and ſwallowed them up alive, chap. 16. 31, 32.

Qu. *How did God puniſh the people that tooke their parts after their death?*

A. Fourteene thouſand and ſeven hundred dyed of the peſtilence.

Qu. *How did he yet further convict their rebellion?*

A. By proving the house of *Levi* onely chosen for the Priesthood.

Qu. *How?*

A. By a miracle.

Qu *In what manner?*

A. Aarons rod, amongst the twelve that were put into the Tabernacle for the 12. Tribes of Israel, did blossome and beare ripe Almonds.

Qu. *What is the inference of this example?*

A. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu *How many wayes is a man subject to sinne?*

A Two manner of wayes.

Qu. *Which be they?*

A. Of ignorance, or presumption.

Qu. *What deserveth the first?*

A Favour.

Qu *What the second?*

A. Death, chap 15. 27 30.

Qu. *By how many witnesses ought a man (by the law of God) to be convicted in a case touching a mans life?*

A By two, and not under, chap. 35. 30.

Qu *How long did God lead the Israelites to and fro in the wilderneſſe?*

A

A. Forty yeares.

Qu. *Why did hee detaine them ſo long from their promiſed happineſſe?*

A. To try their faith, and by continuall exerciſing of them, ſometime with croſſes, ſometime with bleſſings, to make them learne onely to truſt in him, and ſo in the end to appeare worthy heires of ſo bleſſed an inheritance.

The end of Numbers.

DEVTERONOMIE.

Queſtion.

WHat is contained in this Booke of Deuteronomy?

A. Another repetition of the Law.

Qu. *Why?*

A. Becauſe they were dead to whom the Law was given.

Qu. *How many things were they to obſerve in reading the law?*

A. Two things.

Qu. *Which be they?*

A. Firſt, neither to adde to it, nor take from it, ch. 4. 2. Secondly, not only to learn it themſelves, but to teach it alſo to their poſterity, chap. 4. 9.

Qu. *In what manner did God admoniſh this new generation to bee careſull of his Law?*

A.

A. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their Fathers, who had provoked his wrath, and were dead, and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his love and protection.

Qu. *Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this Booke?*

A That in forty yeares space the garments of their fore-fathers never waxed old, chap. 8.4.

Qu. *How doth he encourage them not to be afraid to enter into the Land of Canaan?*

A. Three manner of wayes.

Qu. *Which be they?*

A First in that he was God, and would be true of his promise for he hath sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull country, chap. 8.7, 8, 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and flies of the Ayre should fight for them, chap. 7. 20.

Qu. *Of how many things doth God counsell them to beware, when they are once settled in Canaan?*

A. Of three things.

Qu.

Qu. *Which be they?*

A. Vnthankfulneſſe, preſumption, and lacke of charity.

Qu. *How did he ſhew they might be unthankfull?*

A. By enjoying the fruits of the Land, and not praiſing his name for them, chap. 8. 10.

Qu. *How preſumptuous?*

A. By attributing the glory thereof to their owne ſtrength, and not to the free mercy of God, chap 8. 17.

Qu. *How uncharitable?*

A In having abundance, and ſhutting up their hands againſt the poverty of their brethren, chap. 15. 7. A ſin too common in theſe dayes.

Qu. *What other vices doth he forbid?*

An Forſaking of Gods ſervice for the love of any friend, be hee never ſo deare, ch. 13. 6. The impoveriſhing of Gods Miniſters, ch. 12. 19. Confuſion of ſexe, as a man to weare womans apparell, or a woman mans, ch. 22. 5. Detaining any thing of anothers which we find, ch. 22. 12, 13. All manner of cruelty, even toward brute beaſts, ch. 22. 6. All doubleneſſe of heart, hanging betweene two Religions, figured unto us by the garment of linſie-woolſie, ch. 22. 11, 12. All violating of virginitie. ch. 22. 25. All bearing of falſe witneſſe,

neſſe.ch.19.16 All imploying of evil gotten goods in the ſervice of God, as ſuch as think they may be charitable with mony gotten by theft, uſury or whoredome, ch. 23.18. The taking of any thing to gage whereby our neighbour gets his living, chap.24.6. All partiality, as not to puniſh one for the ſin of another, ch.24.16 All ſecurity and flattering of a mans ſelfe in his owne ſinne, ch.19.ver.20,21.

Qu. *If they did, or if we doe offend in any of theſe ſinnes, how will God execute his judgements upon us?*

An. Without reſpect of perſons, chapter 10.17.

Queſt. *What may wee pretend for an excuſe if we be found guilty in any of theſe ſinnes?*

A Nothing.

Qu. *Not ignorance?*

A No.

Qu. *Why?*

An. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, chap.30.11.

Qu. *Did Moſes never enter into the land of Canaan?*

A. No, onely he had a ſight of it, and then dyed.

Qu. *What was the reaſon?*

An. His ſin of diſtruſt in Gods power, commit-

committed at the waters of Meribah.

Qu. *What may we learne generally by his whole life?*

A. Sixe vertues for that one vice before remembred.

Qu. *Which be they?*

An. First, boldnesse in his calling, that feared not to speak to *Pharaoh*: secondly, meeknesse against wrong, that was not moved at any despitefull words, given by the Israelites: thirdly, patience against travaile, that did not only guide the Israelites in their journeys, but at all times decided their causes: fourthly, zeale in Gods glory, for the advancement of vertue, and repressing of vice: fiftly, love to his brethren, to spend his life for them, rather than they should miscarry: sixtly, faith in his end, not envying that hee might not enter into the Land of promise; considering by death hee was invested with a greater inheritance, the kingdome of heaven.

The end of Deuteronomie.

JOSHVA.

Question.

WHo *succeeded* Moses?

An. Joshua.

Qu.

Qu. *By whose appointment?*

A. By Gods.

Qu. *What was his charge?*

A. Two-fold, to keep the Law of God and to bring Israel out of the Wildernesse into Canaan.

Qu *What speciall vertues had he?*

A. Three.

Qu *Which be they?*

A Faith, wisedome, courage, such as all good Governours ought to have.

Qu. *How did he shew his faith?*

A. By beleeving Gods promises.

Qu. *How his wisedome?*

A. In governing discreetly.

Qu *How his courage?*

A In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

A. Three maner of wayes.

Qu. *Which be they?*

An. First, in renuing his former promise, and telling them they should divide the Land for inheritance, ch. 1. 6. Secondly, in giving them a Captain endued with the spirit of *Moses*, and able to bee their conductor, ch. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, ch. 2. 11.

Qu. *How were the people confirmed that*

Joshua

oshua had the spirit of Moses?

A By two miracles that he did.

Qu. What is the first?

A. His dividing the waters of Jordan, nd the whole hoast passing over dry shod h. 3. 17. 12.

Qu. What is the second?

A He caused the Sunne and Moone to nd still in the firmament, ch. 13. 13.

Qu. How?

A By prayer.

Qu. What learne you by that?

A. Two things.

Qu. Which be they?

A. The effect of Prayer, and the obedience of all creatures, for the glorifying of God.

Qu. How was God glorified by that miracle?

A. Ioshua by that meanes had a longer time of day light, for the vanquishing of Gods enemies.

Qu. Were none of the Tribes placed on his side Iordan?

A. Yes.

Qu. How many?

A. Two and a halfe.

Qu. Which be they?

A. Ruben, Gad, and the halfe Tribe of Manasseh.

Qu. Did they sit downe in peace, and suffer

ſuffer their brethren to goe to war?

A. No, they ſhewed more brotherly love.

Qu. *What was that?*

A. They left their wives, children, and cattell in the poſſeſſions which were allotted them, and themſelves armed went formoſt, and would take no reſt till their brethren the other Tribes were likewiſe planted as well as they. ch. 7. 16.

Qu. *When they had poſſed Jordan, how did* Ioſhua *ſhew himſelfe thankefull to God for ſo great a miracle?*

A. By ſetting up a memoriall of his power.

Qu. *What was that?*

A. Twelve ſtones, for the twelve tribes of Iſrael.

Qu. *For what purpoſe did he ſo?*

A. For two cauſes.

Qu. *Which be they?*

A Firſt, that ſuch a remembrance of Gods mighty power might ſerve for a further condemnation to his enemies: and ſecondly, that his ſervants might the more reverence him, ch. 43. 10.

Qu. *Which was the firſt City they meant to conquer?*

A. Jericho.

Qu. *Did they raſhly goe and beſiege it as proudly preſuming that howſoever, or whatſoever*

whatsoever they did, God would bee with them?

A No, like discreet Souldiers, they used three things.

Qu. *Which were they?*

A Deliberation, consultation, and sanctification.

Qu. *How deliberation?*

A. They tooke time.

Qu. *How consultation?*

An. Two manner of wayes; they sate in councell amongst themselves, and submitted their counsell to the direction of God.

Qu *How sanctification?*

A. Two maner of wayes, by prayer and fasting.

Qu. *When they had taken counsell, what did they?*

A. Sent Spies to know the state of their enemies.

Qu *What danger were they in?*

A. Of death.

Qu. *By whom?*

A. By the King.

Qu. *Who saved their lives?*

A. A woman-harlot.

Qu. *How?*

A. By hiding them in the top of her house, when the king made search for them

Qu. *What moved her to doe so?*

An.

An. The fame which she heard of the workes of God.

Qu. *How did the Israelites requite this kindnesse?*

An. They saved her, her father, mother, children, and all they had.

Qu. *Did they shew this mercy of their owne accord?*

A. No, but by the instinct of Gods Spirit.

Qu. *What doe we learne thereby?*

A That God will not the death of sinners if they repent.

Qu. *How was the City won?*

A. The walls fell downe by the power of God, and then *Iosshua* entred, ch. 6. 20.

Qu. *How were the Israelites commanded to esteeme of the City and all that was in it?*

An. As a thing execrable and accursed, chap. 6. 17.

Qu. *Was nothing reserved?*

A. Yes, silver, gold, and the vessels of brasse, and iron.

Qu. *What was to be done with them?*

An. They were to be consecrated to the Lords use, ch. 6. 19.

Qu. *How were they to be consecrated?*

A. By being molten, and the property of them altered.

Qu. *What sin was here committed?*

A. Theft.

Qu.

Qu. *Who committed it?*

A. Achan.

Qu. *How?*

A. He kept a Babyloniſh garment, two undred ſhekels of ſilver, and a wedge of old of fifty ſhekels weight, which he had n his Tent, to ſerve for his owne private ſe, ch. 7. 11.

Qu. *What was their fortune after the committing of this ſin?*

A. Their good ſucceſſe was turned into ad, ſuch as alwaies the fruit of wicked-eſſe.

Qu. *How did that appeare?*

A. When three thouſand Iſraelites were nt againſt Ay, the inhabitants thereof ut them to flight, and ſlew ſixe and thir-y of them, chap. 7. 5

Qu. *How were they cleared of this ſin?*

A. By deſtroying *Achan*, his family, and ll he had, ch. 7. 14.

Qu. *How did the Gibeonites purchaſe a league of friendſhip with* Joshua?

A. By diſſimulation.

Qu. *In what manner?*

A Comming unto him in ragged clothes nd old ſhooes, as though they had worn ut their apparell by journeying from ome far country.

Qu. *How did* Joshua *reward their diſſimulation*

An.

A. He suffered them to live because
his promise: but he condemned them f
ever to be drudges to the congregation,
hew wood, and draw water, ch. 9. 11.

Qu. *How many Kingdomes did* Josh
subdue?

A. Thirty and one.

Qu. *What mercies did hee shew in all h*
victories?

A. None at all, he destroyed euery soul
chap. 10. 14.

Qu. *What moved him thereunto?*

A. The Commandement of God.

Qu. *What is signified thereby.*

A. That wickednesse must be quite roo
ted out where God meanes to be serued.

Qu. *Were the Israelites now in qui*
possession of Canaan?

A. They were, chap. 21. 14.

Qu. *What did that shew?*

A. The full performance of Go
promise.

Qu. *What vertues doe we learne fr*
the Israelites after their victories?

A. Two.

Qu. *Which be they?*

A. Thanks-giving and brotherly uni

Qu. *How were they thankefull?*

A. In protesting to serue and obe
God for his benefits bestowed upon the
chap. 24.

Qu

Qu. *How did they ſhew brotherly unity?*
A. In equall diviſion of their portions, without ſtrife or contention.
Qu. *How did* Ioſhua die?
A. Like a vertuous man.
Qu. *How was that?*
A. Rehearſing the mercies of God, and exhorting the people to feare him, Ch. 24.

The end of Ioſhua.

IVDGES.

Queſtion.

WHat Governours had the people after Ioſhua?
A. Iudges.
Qu. *Why were they called Iudges?*
An. Becauſe they did execute Gods iudgements upon their enemies.
Qu. *Had they many enemies after the death of* Ioſhua?
A Yes.
Qu. *What was the cauſe?*
A. Their ſins.
Qu. *What was their generall ſinne?*
A. Diſobedience.
Qu. *How did that ſpread?*
A. Into three branches.
Qu. *Which be they?*
An. Vaine pity, Idolatry, and Ingratitude.

Qu.

Qu. *How were they vainely pitifull?*

An. In making league with the Can
anites, whom they ought to have cast o
chap. 1.

Qu. *How were they Idolaters?*

A. In worshipping Idols, ch. 2. 12.

Qu. *How ungratefull?*

An. In being made owners of Citi
which they built not, and Vineyar
which they planted not, they forgot t
glorifie the Giver.

Qu. *What were the generall punishmen
of their sins?*

An. As the Lord had said before, tho
people whom they saved, became goad
to their sides, and thornes in their eyes.

Qu. *What is the meaning of that?*

An. They continually vexed them wi
warre.

Qu. *Wherefore did God suffer that?*

A. To sift and prove them, as he alwa
will doe such as he loveth.

Qu. *Did the Lord then still love the
considering how they had provoked him
their former wickednesse?*

A He did.

Qu. *What doth that shew?*

A. The unspeakeable mercy of God to
wards his Church.

Qu. *What was the generall vertue tha
purchased his mercy towards them?*

A

An. Repentance; they cryed, and hee heard their groanings. chap. 2. 28.

Qu. *Wherein was his mercy expresi?*

A. In sending them deliverers.

Qu. *How many were they?*

A. Sixteene.

Qu. *Rehearse them?*

A Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jaer, Jephthah, Iblan, Eton, Abdon, Sampson, Eli and Samuel.

Qu. *What were the particular sins of the Israelites?*

A. In *Abimelech* three.

Qu. *Which be they?*

A. Ambition, tyranny, and despaire.

Qu. *How was he ambitious?*

A He usurped the Kingdome after his father *Gideons* death, ch. 9. 3.

Qu. *How did Jothan his youngest brother prove him for his ambition?*

A. By the example of trees, wherein he shewes, that those of least desert are always most aspiring, ch. 9 8.

Qu. *How was* Abimelech *tyrannous?*

A. In murthering seventy of his owne brothers for the securing of his owne estate, ch. 9. 5.

Qu. *Wherein was he desperate?*

A. In causing his Page to kill him in his extremity, ch 15. 9.

Qu. *What was the punishment God first laid upon him before this happened?*

A. That he had lived a strange life so God gave him his deaths wound strangely.

Qu. *What was that?*

A. A woman with a piece of a milstone almost knockt out his brains.

Qu. *Where?*

A. At the Tower in Tebez, ch. 9. 53.

Qu. *What sin else reigned particularly in the people?*

A. In *Sampson*, lust: in *Jephtha*, temerity or rashnesse: in a *Levite*, love of vanity: in the men of *Benjamin*, the rape of a Woman: in the *Ephramites*, envie.

Qu. *Towards whom was* Sampson *lustfull?*

A. Toward *Dalilah*, a wicked woman chap. 16. 4.

Qu *How was he punished?*

An. He lost Gods excellent gifts, and became a slave to his enemies, chapter 16. 19, 21.

Qu. *How was* Jephtha *guilty?*

A. In making a rash vow, and performing it.

How was he punished?

An. Through his owne folly he became childlesse.

Qu. *How was the Levite guilty?*

A

A. In forsaking the Service of God to supply the wants of his body.

Qu. *How was this?*

A. Hee was content to serve in the Temple of Idols for meat, drink and apparell, chap. 17. 10, 11.

Qu. *What was his punishment?*

A Hee was taken prisoner by the men of Dan, chap. 18. 17.

Qu. *How was the tribe of* Benjamin *guilty?*

A. For the raviſhing of a Levites wife.

Qu. *What was their punishment?*

A. All the other Tribes roſe up againſt them, razed their City, and ſlew all their men but ſixe hundred that fled into the wilderneſſe, chap. 20. 46, 47.

Qu. *How were the Ephramites envious?*

A. They repined at the great victorie which *Jephtha* had obtained againſt the Ammonites.

Qu. *How were they punished?*

A. *Jehptha* ſlew of them forty and two thouſand, chap. 12. 6.

Qu. *What particular vices were there in the people of other Nations?*

A In *Adonibezek* a Canaanite inhumane cruelty, ch. 1. 7. In the men of Succoth and Penuel, churliſh behaviour towards ſouldiers, ch. 8. 6, 8. Deriſion in the Philiſtims againſt *Sampſon*.

Qu. *How was* Adonibezek *cruell?*

An. He did cut off the thumbes of the hands and feet of 70. Kings, and made them gather crums underneath his table.

Qu. *What was his punishment?*

A. That measure which he had offered others, was laid upon himselfe: the Israelites when they tooke him, used him in the same manner, chap. 1.7.

Qu. *How were the men of Succoth and Penuel churlish to souldiers?*

A. In denying them victuall in their extremity.

Qu. *What souldiers were they thus unfriendly to?*

A. To *Gideon* and his Souldiers.

Qu. *How did* Gideon *revenge himselfe upon them?*

An. He tore their Elders in pieces with thorns, overthrew the Tower of Penuel, and slew the men of the City, c. 8. 16. 17.

Qu. *How did the Philistims deride* Sampson?

A. They used him as a foole at the feast, to make them laugh.

Qu. *What did this their derision moreover include?*

A. Blasphemy against God.

Qu. *How was* Sampson *revenged upon them?*

A. He pulled the banquetting house upon

upon their heads, chap. 15. 13.

Qu. *What doe we learne in this Booke as touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotency.

Qu. *Wherein shewed he his mercy?*

A. In pardoning their offences, though they did daily offend him.

Qu. *Wherein his omnipotency?*

A. In bringing great matters to passe by weake meanes.

Qu. *What were they?*

A. Ehud being lame of his right hand, slew King *Eglon* with a dagger of a cubit long: *Shamgar* slew six hundred Philistins with an Oxegoad: *Iael* a woman, killed *Sisera*, the chiefe Captaine of King *Iabins* hoast, with a hammer and a naile: *Gideon* a poore thresher overcame an Hoast of men with broken potsheards and rammes hornes: *Sampson* slew foure thousand men with the jaw-bone of an Asse.

Qu. *What were the acts of* Eli *and* Samuel?

A. They are set downe in the books of *Samuel*.

RUTH.

Question.

OF *whence was* Ruth?

A. Of the Land of *Moab*:

Qu. *Of what birth was she?*

An. She was but basely borne.

Qu. *What vertues doe we learne by her example?*

A. Constant love of a daughter in-law to her husbands mother.

Qu. *Who was her husband?*

A. Chilion the son of *Elimelech* a man of Judah.

Qu. *Wherein consisted the love of* Ruth *to her mother-in-law?*

A. In two things.

Qu. *Which be they?*

A. In not forsaking her Company, and in relieving her with most painful labour, chap. 2. 18. & ch. 3. 17.

Qu. *What was her mother-in-law called?*

An. Naomi, the wife of *Elimelech*.

Qu. *How came it to passe that* Chilion *the Son of* Elimelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. Elimelech, his Wife and Sons, by reason of a Famine that was in Judah, went to dwell among the Moabites, and so grew the acquaintance, ch. 1. 1.

Qu.

Qu. *How many husbands had* Ruth?

A. Two.

Qu. *Which was the last?*

An. Boaz an Israelite.

Qu *What doctrine learn we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

An. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to salvation as well as the Jewes.

The end of Ruth.

I SAMVEL.

Question.

How many of the Judges remaine unspoken of?

A. Two.

Qu *Which be they?*

An. Eli and Samuel.

Qu. *How many sons had* Eli?

A. Two.

Q *Which be they?*

A Hophni and *Phineas.*

Qu. *What sin doe we learne to beware of by the example of* Eli?

An. Too much lenity towards our children.

Qu. *Wherein did* Eli *shew too much lenity towards his sons?*

A. In not giving them correction for their faults.

Qu. *What were his sons faults?*

A. Prophanation and adultery.

Qu. *How did they prophane?*

In serving their owne appetites of the sacrifices, before God was served, chap. 2. 15.

Qu. *How were they adulterous?*

A. In using the company of such Women, as after their travell came to the Temple to be purified, ch. 2. 22.

Qu. *Did not their Father* Eli *rebuke them for their faults?*

A. Yes, as many negligent Parents do, now adayes, told them it was not well done, and bade them doe no more so, and so let them passe.

Qu. *How did God punish the Father?*

A. Two manner of wayes.

Q. *Which be they?*

A. First, he tooke his office of Priesthood from him.

Qu. *How?*

A. By suffering the Arke to be taken away by the Philistims: and then upon the newes thereof *Eli* broke his neck, chap. 4. 18.

Qu. *How were his Sons punished?*

A.

A. With ſudden death both in one day chap. 4. 17.

Qu. *What did the Philiſtims with the Arke?*

A. They brought it to Aſhdod, a chiefe Citie of theirs, and placed it in their Temple, cloſe by the Idoll *Dagon*.

Qu. *What agreement was betweene the Idoll and it?*

A. As betweene God and the Divell, light and darkneſſe, ſo that in the end the Idoll fell downe, and was broken in pieces, ch. 5. 4.

Qu. *What doe we learne by that?*

A. That when true holineſſe comes in place, ſuperſtition cannot ſtand.

Qu. *What Sin was it in the Philiſtims to take away the Arke of God?*

A. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortality and death of the people, and with a grievous ſickneſſe called the Emerods, chap. 5. 12.

Qu. *What did they with it then?*

An. They ſent it backe to Iſrael with gifts of gold and ſilver.

Qu. *What were the gifts?*

An. Five golden Mice, and five golden Emerods.

Qu. *Who received it?*

A. The men of Bethſhemeſh.

Qu. *What was their ſinne in the receipt thereof?*

A. Curioſity.

Qu *How?*

A. They would needes open and looke into the Arke (which was lawfull for none to doe but *Aaron* and his ſons) to ſee if the Philiſtims had ſtolen away any of the reliques.

Qu. *How did God puniſh them for this preſumption?*

An. He ſmote of thoſe men fifty thouſand threeſcore and ten, ch. 6. 19.

Qu. *What doe we learne by this?*

A. Not to pry into the ſecrets of God further than we have commiſſion.

Qu. *How did Iſrael recover the favour of God againe?*

A. By repentance.

Qu. *By whoſe counſell?*

A. By *Samuels*.

Qu *Wherein did they ſhew repentance?*

An. In acknowledging their ſin, in faſting and lamenting, ch. 7. 6.

Qu. *What was their ſpeed afterward?*

A. Proſperous.

Qu *How?*

A. They ſlew the Philiſtims, recovered their loſt Cities, and eſtabliſhed peace, chap. 7. 10, 14.

Qu. *What vertues doe we note in Samuel?*

A.

An. A diligence in his calling toward men, and sincerity of faith towards God.

Qu. *How did he shew his diligence towards men?*

A. In governing justly.

Qu. *How his sincerity of faith towards God?*

A In truely performing the dutie of a Priest and a Prophet.

Qu. *What reason then had the people to mislike the gouernement of Iudges, and crave a King?*

A. First, because when *Samuel* waxed old, he resigned his authority to his Sons, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Qu. *Was God pleased with their desires?*

A. No.

Qu. *Why?*

An. Because they thirsted for another kind of government than he had appointed them, and seemed to prefer their own opinion before his wisedome.

Qu. *How did* Samuel *shew they had offended?*

A. By causing it to thunder and raine in wheat harvest.

Qu. *How?*

A. By his prayer and invocation, ch. 12.

Qu. *What did the people then?*
An. Repented.
Qu. *Was God mercifull?*
An. Yes: and promiſed to be a gracious God, both to them and their King, upon condition they would ſerve him: ſo ready is God alwayes to pardon ſinners, if they will turne unto him, chap. 12. 19. 22.
Qu. *What is to be noted in the life of* Saul?
A. Two things.
Qu. *Which be they?*
An. His vertues and his vices.
Qu. *What were his vertues?*
An. He fought the battels of the Lord, and overthrew his enemies.
Qu. *Why was his kingdome taken from him?*
A. Becauſe of his vices.
Queſt. *How many were his particular vices?*
A. Eleven.
Qu. *What was the firſt?*
A. His uſurping upon the prieſts office, chap. 13. 6. 14.
Qu. *What was the ſecond?*
A. He ſlew not *Agag* the King of the Amalekites, as God had commanded him chap. 15. 3.
Qu. *When* Samuel *reproved him for this fault, what was the third ſin he ran into?*

An.

A. Obſtinacie.

Qu. *How?*

An. He ſtood to it to the Prophets face that he had not offended, chap. 15. 20.

Qu. *What was the fourth offence?*

An. Envie.

Qu *How?*

A He grudged at the vertues and good ſucceſſe of *David*, chap. 11. 9.

Qu. *What was his fift offence?*

A. Ingratitude.

Qu *How?*

A. He would have ſlaine *David* the verrume that he delivered him (by his Muſicke) from the torment of the wicked ſpirit, ch. 18. 11.

Qu. *What was his ſixt offence?*

A. Inconſtancy in his word.

Qu. *How?*

An. He promiſed *David* his daughter *Merab* in marriage, and after gave her away to another, ch. 18. 17.

Qu *What was his ſeventh offence?*

A. Treachery of mind.

Qu. *How?*

A. He would have betrayed *David* to the Philiſtims, chap. 18. 22.

Qu *What was the eight offence?*

A. Murther.

Qu. *How?*

A. He would have killed *David* in his bed, ch. 19. 22.

Qu. *Who preserved him?*

An. *Michal* his wife, and the daughter of *Saul*, ch. 19. 12.

Qu. *After what manner did she preserve him?*

An. In letting him downe through a window when the house was searched.

Qu. *What doe we learne by that?*

A. The duty of a faithfull wife toward a vertuous husband, rather than to a wicked father.

Qu. *What was his ninth offence?*

A. He would have killed his owne Son *Jonathan*, for excusing *David*, ch. 20. 33.

Qu. *What was his tenth offence?*

A. He slew the Lords Priests, ch. 22. 18.

Qu. *What was his eleventh offence?*

A. He consulted with Witches, chapter 28. 8.

Qu. *How did God punish him for these offences?*

A. Five maner of wayes.

Qu. *Which be they?*

A. First, he tooke his Kingdome from him, and gave it to *David*, chap. 15. 28. Secondly, he deprived him of his holy spirit, and possessed him with a fiend, chap. 16. 4. Thirdly, he gave his enemies victory over him, chap. 30. Fourthly, his owne sons were slaine. Fiftly, he despaired and slew himselfe, ch. 31.

Qu.

Qu. *What was the reason that hee persecuted* David *as he did?*

A. His jealousie over him; for that hee knew he should succeed him in his kingdome.

Qu. *What did he shew in that?*

A. Contempt against the ordinance of God.

Qu. *Was* David *then chosen before the death of* Saul?

A. Long before.

Qu. *In his election what do you observe?*

A. That God in choosing his Ministers hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Qu. *How did that appeare?*

A. In chusing *David*, the youngest, and weakest of his brothers, and refusing the rest of more likely aspect and countenance, chap. 16.

Qu. *After* David *was chosen King, what were his acts?*

A. He slew a Lion, a Beare, and vanquished great *Goliah*.

Qu. *What may wee understand by his prospering in strength and power?*

A. That to a vertuous mind God will also give vigor of body.

Qu. *What did he figure by his victory over* Goliah?

An-

A. The victory of Christ over the Devell.

Qu. *What vertues doe we learne from* David *in the first booke of Samuel?*

A. Three.

Qu. *Which be they?*

A. Patience, Clemency, and Loyalty.

Qu. *Wherein did he shew his patience?*

A. In quiet bearing of persecution.

Qu. *How manifold was his persecution?*

A. Twofold: first, by *Saul*, and then by the Amalekites.

Qu. *How many wayes did* Saul *persecute him?*

A. Three manner of wayes.

Qu. *What were they?*

A. First, by bringing him in danger of death: secondly, of famine: thirdly, by driving him into exile.

Qu. *How many times was he in danger of death?*

A. Sixe times.

Qu *Which be they?*

A. First, in the presence of *Saul*, when *Saul* threw his speare at him: secondly, in being sent by *Saul* to fetch an hundred fore-skinnes of the Philistims: thirdly, in his Chamber, when his wife *Michol* delivered him: fourthly, in *Gath*, when he escaped from King *Achish*, by counterfeiting madnesse: fiftly, when he was in the

he ſame cave with *Saul*: Sixtly, when he men of Ziglag would have ſtoned im.

Qu. *How many times was he in danger of famine?*

An. Twice: firſt, when he did eat the Shew-bread, ch. 21. 6. Secondly, when he ſent to *Nabal* for proviſion, ch. 35. 23.

Qu. *Where lived he an exile?*

A. Firſt, in the Wilderneſſe, and then among the Philiſtims.

Qu. *Wherein did he ſhew his clemency?*

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruine, chapter 25. 23.

Qu. *At whoſe entreaty did hee pardon him?*

A. At *Abigails*, *Nabals* wife.

Qu. *What doe we learne by that?*

A. That many times the follies of men are excuſed by the wiſedome of their wives.

Qu. *How was hee perſecuted by the Amalekites?*

A. They tooke his wives, *Ahinoam* and *Abigail* priſoners.

Qu. *Who reſcued them?*

A. David.

Qu. *Wherein ſhewed he his loyalty?*

A. Not onely in refraining to lay violent hands upon *Saul* his annointed Soveraigne,

taign though twice he were in his power, and might have slaine him, but also in praying for his welfare.

Qu. *How often was* Saul *in his power?*

A. Twice.

Qu. *Where?*

A Once in the cave of the rocks of Engedi, and another time in the wildernesse of Ziph, neare the mountaine Hachilah, ch. 24.4 & 26.9.

Qu. *What doe we learne by this?*

A That no subject ought to lay violent hands on his Prince, be he never so wicked.

The end of I Samuel.

II SAMVEL.

Question.

WHo *was the first offender* David *punished after he came to the Crowne?*

A. A pick-thank and a counterfeit,

Qu *What was he?*

A. An Amalekite.

Qu. *How did he counterfeit?*

A. He told *David* he had slaine *Saul*, ch. 1 10.

Qu. *How did hee insinuate and picke a thanke with* David?

A. He brought him the Crowne that *Saul* wore upon his head, and the bracelet that

that he had upon his arme, ch. 1. 10.

Qu. *How did the King accept this newes?*

A. He rent his clothes, wept and fasted till night.

Qu. *What learne we by that?*

A. The tender compassion of *David*, and so consequently that ought to bee in Christians for the hard mis-fortune even of our enemies, ch. 1. 1.

Qu. *How did he reward the counterfeit?*

A. As I wish all counterfet pickthanks maybe: in stead of a rich reward which he hoped for, he frowned upon him, askt him how he durst shed the blood of the Lords annoynted, and commanded one of his followers to kill him, ch. 1. 15.

Qu. *How was the state of the Kingdome when* David *entred upon it?*

A. Like a tempestuous Sea.

Qu. *What was the reason?*

A. A civill dissention.

Qu. *Who raised it?*

An. Ishbosheth the Son of *Saul*, whom *Abner* made King of Israel.

Qu. *Did they make war upon* David?

An. They did.

Qu. *How was that war ended?*

An. God gave *David* victory.

Qu. *By what meanes?*

A. First, by force of armes, ch. 2. 17. Secondly,

condly, by reason of a private quarrell be-
sweene *Ishboseth* and *Abner* his chiefe
Captaine, chap. 3. 8.

Qu. *Whither went* Abner?

A. He fled to *David*.

Qu. *What was his welcome thither?*

A. *Joab Davids* chiefe Captaine, slew
him treacherously, because *Abner* before
had slain *Asahel*, *Ioabs* Brother, ch. 3. 27.

Qu. *Was* David *privie to this act?*

An. No, but greatly lamented it, and
prayed to God to reward *Joab* according
to his desert, chap 3. 29.

Qu *What became of* Ishboseth?

A. After *Abner* left him, two of his
owne servants (*Baanah* and *Rechab*) trai-
terously slew him: and brought his head
to *David*, ch. 4. 8.

Qu. *How did* David *reward them?*

A. As villaines should be, caused them
to be slaine, had their hands and feet cut
off, and after hanged them up for an ex-
ample, over the poole in Hebron, ch. 4. 12.

Qu. *What doe we learn by these circum-
stances?*

A. The good hope of *Davids* vertuous
government.

Qu. *What was the next argument of his
vertuous governement?*

A. He did that which every good Prince
ought to doe.

Qu.

Qu. *What was that?*

An. Studied to advance Religion.

Qu. *How?*

An. In bringing the Arke of God into the Citie, dancing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called upon, ch. 6. 16.

Qu. *How did God accept of his zeale and good intent?*

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdome to his posterity for ever, ch. 7. 12. & ch. 8.

Qu. *What did* Michol *when she saw* David *her husband dance before the Arke?*

An. As the wicked of our time, laughed his godly zeale to scorne, chap. 6. 16.

Qu. *After this how many times did* David *fall from God?*

A. Thrice.

Qu. *In what manner?*

A. First, through lust: secondly, through murther: last of all, through presumption.

Qu. *How did he offend through lust?*

A. He knew the wife of *Vriah*, ch. 11. 4.

Qu. *How through murther?*

A. He caused her husband to be slaine, chap. 11. 15.

Qu. *How through presumption?*

A. He numbred his people, as depending

ding upon victory by the multitude of men, & not by the power of God, ch. 24.

Qu. *How did God plague him for his first two sins?*

A. He kindled dissention against him both within his house and without.

Qu. *How within his house?*

A Two manner of wayes,

Qu. *Which be they?*

A. First, by the meanes of a deadly hate that sprang up betweene his sons.

Qu *Which sons?*

A Absolom and *Ammon.*

Qu. *How?*

A Ammon deflowred *Thamar Absolom* sister, for which *Absolom* slew *Ammon*, ch. 13.29.

Qu. *What was the second cause of dissention?*

A. Absolom conspired against his father crowne and dignity, ch. 15.12.

Qu. *How did he practise to aspire?*

A. By stealing the hearts of the people from his father by courteous and flattering speeches

Qu. *Who was his chiefe counseller?*

A. Achitophel.

Qu. *What became of* Achitophel?

A. He hanged himselfe, ch. 17.23.

Qu. *What became of* Absolom?

A. He likewise had an untimely death.

Qu.

Qu. *In what manner?*

A. As he fled before his fathers Armie, riding under an Oake, he was hanged by the haire of the head, and afterwards thrust thorow the body with a dart by *Joab*. ch. 18. 9 14.

Qu. *What may wee learne by these mens overthrow?*

An. That treason will alwaies have a shamefull end.

Qu. *How was dissention stirred up against* David *without his own house?*

A Two manner of wayes.

Qu. *Which be they?*

A. First, by the reproch of a base subject of his, vomited out against him, & then by the forreign malice of the Philistims, c. 21

Qu. *What was the subject called that reviled him?*

A. Shimei, of the house of *Saul*.

Qu. *How did he revile him?*

A. He called him a Murtherer, and cast stones and dirt in his face, ch. 16. 7. 13.

Qu. *Did* David *endure it?*

A. Yes, (as he did all his former troubles) with patience, commanding his men of War not to touch *Shimei*, for, said hee, my Son, which came out of mine owne Bowels, sought my life, then how much more may this son of *Iemmini*? Suffer him to curse, for the Lord hath bidden him, ch. 16. 11.

Qu.

Qu. *What vertues did shine in Da*
beside his patience?

A. Gratitude and continency.

Qu. *Wherein did hee shew himself*
gratefull?

A. In giving all the Lands of *Saul*
Mephibosheth, his friend, *Jonathans* so
chap. 9. 9.

Qu. *Wherein was he continent?*

A. In refusing (being very faint through
thirst) to drinke of the water which men
had hazzarded their lives to fetch him
ch. 23. 17.

Qu. *How was* David *plagued for his pre-*
sumption?

A. God offered him the choice of three
plagues.

Qu. *Which were they?*

A. Either to have seven yeares famine,
or to flie three moneths before his ene-
mies, or to have three daies pestilence in
the land, chap. 21. 13.

Qu. *Which did* David *chuse?*

An. Three dayes pestilence.

What was his reason?

A. Because he had rather fall into the
hands of God than man, for God will be
mercifull, when men are pitilesse.

Qu. *How many of his people dyed of the*
Pestilence?

An. Threescore and ten thousand, chap.
24. 15.

Qu.

Qu. *In all the troubles of* David, *did God send no friends to comfort him?*

An. Yes: God is a God of mercy, and as he doth promise, even so he will performe: at all times of his distresse, hee raised him some friends or other.

Qu. *Which be they?*

A. Before *Saul* died, *Jonathan*, *Michal*, *Abimelech* the Priest, foure hundred men that came to his aide in the Wildernesse, *Abigail* rich *Nabals* wife, that brought him provision, and *Achish* King of Gath, that gave him a Citie called Ziglag to dwell in.

Qu. *After* Sauls *death in the time of his persecution who were his friends?*

An. Beside many other of his subjects that stuck unto him, *Hushai* shewed himself a speciall friend in overthrowing the counsell of *Achitophel*, whereby the rebellion of his Son *Absolom* was cut off, ch. 16. and old *Barzillai* that succoured him when he fled from his Son ch. 19. 32.

Qu. *Notwithstanding the manifold troubles* David *had, did he at last find rest?*

A. Yes, and died in peace.

Qu. *What doth his troublesome life and quiet end figure unto us?*

A. The race of the chiefe King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as

David was) with outward and inward enemies, as well in his owne person as in his members, but at last overcame all, and gave his Church perpetuall victory: his name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

WHo succeeded David?

A. His son *Salomon.*

Qu. *What was the first thing he asked of God?*

An. Wisedome, and God gave it him chap. 3. 11.

Qu. *What did he shew therein?*

Answ. That Wisdome beautifieth a Prince or Ruler more than either wealth or honour.

Qu. *What was the first sin he punished?*

A. Rebellion in *Adonijah*, ch. 2. 25.

Qu *What was the second?*

A. Murther.

Qu. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amasa*, although he fled to the Altar for refuge

Qu.

Qu. *What doth that signifie?*

A. That no place ought to shelter an homicide, ch. 2. 34.

Qu. *What was* Solomons *estate?*

An. Peacefull, and full of pompe.

Qu. *How came it to passe?*

A. By the gift of God.

Qu. *Wherefore?*

A. Because he asked Wisdome first and above all things (when God put him to his choice) therefore he had not onely wisedome given him, but all things else.

Qu. *How did he shew himselfe thankefull?*

An. In imploying his wealth and wisdome to the glory of God.

Qu. *How was that?*

A. He judged justly, and builded a most sumptuous Temple to the name of the Lord.

Qu. *Wherein consisted the magnificence of* Solomon?

An. In these things: He ruled all the Kingdomes from the River of Euphrates unto the land of the Philistims, and the borders of Egypt, chap. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale ch. 4. 22. Ten fat Oxen, and twenty Oxen out of the Pasture: an hundred sheep, besides Harts, Bucks, Bugles, & fat fowle, c. 4. 23.

He had forty thousand stalls of horses for his chariots, & twelve thousand horsemen, ch. 4. 16. gold and silver was as plentifull as stones, ch. 10. 27. He had seven hundred Wives, and three hundred Concubines, ch. 11. 3. Beside all this, hee had wisedome more than any man living.

Qu. *Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicity?*

A. That all was vanity and vexation of spirit.

Qu. *Did this Prince (the blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Qu. *In what manner?*

A. By Adultery and Idolatry, ch. 11.

Qu. *What doo we learne by that?*

A. That how absolute soever wee are for honour, wisedome or riches; yet we may fall as *Salomon* did.

Qu. *How was* Salomon *punished for his sinne?*

A. God raised up enemies against him and after his death divided his kingdome leaving the least part to his Son

Qu. *Why did not God quite extinguish his race, considering his sin?*

An. Because of the promise which he made

made to his servant *David*, 1 Kin. 11. 34.

Qu. *Who succeeded* Salomon?

A. His son *Roboam*.

Qu. *How many Tribes had he under his dominion?*

A. Two, *Juda* and *Benjamin*.

Qu. *Who ruled over Israel?*

An. Jeroboam, a servant of King *Salomon*.

Quest. *How many Tribes were under him?*

A. Ten, ch. 11. 31.

Qu. *What vices doe wee learne to shun by the lives of the Kings of Israel and Judah?*

A. Not to corrupt religion to serve our owne turnes.

Qu. *By whose example?*

A. By the example of *Jeroboam* King of Israel, ch. 12. 28.

Qu. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Qu. *By the example of whom?*

An. Of *Jeroboam*, ch. 13. 4.

Qu. *How did God punish him?*

A. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back again, chap. 13. 4.

Qu. *What else?*

He had forty thousand stalls of horses for his chariots, & twelve thousand horsemen, ch. 4. 16. gold and silver was as plentifull as stones, ch. 10. 27. He had seven hundred Wives, and three hundred Concubines, ch. 11. 3. Beside all this, hee had wisedome more than any man living.

Qu. *Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicity?*

A. That all was vanity and vexation of spirit.

Qu. *Did this Prince (thus blessed of God both outwardly and inwardly) fall away-ward from God?*

A. He did.

Qu. *In what manner?*

A. By Adultery and Idolatry, ch. 11.

Qu. *What doo we learne by that?*

A. That how absolute soever wee are for honour, wisedome or riches; yet we may fall as *Salomon* did.

Qu. *How was* Salomon *punished for his sinne?*

A. God raised up enemies against him and after his death divided his kingdome leaving the least part to his Son

Qu. *Why did not God quite extinguish his race, considering his sin?*

An. Because of the promise which he made

made to his servant *David*, 1 Kin. 11. 34.

Qu. *Who succeeded* Salomon?

A. His son *Roboam.*

Qu. *How many Tribes had he under his dominion?*

A. Two, *Juda* and *Benjamin.*

Qu. *Who ruled over Israel?*

An. Jeroboam, a servant of King *Salomon.*

Queſt. *How many Tribes were under him?*

A. Ten, ch. 11. 31.

Qu. *What vices doe wee learne to ſhun by the lives of the Kings of Israel and Judah?*

A. Not to corrupt religion to ſerve our owne turnes.

Qu. *By whoſe example?*

A. By the example of *Jeroboam* King of Iſrael, ch. 12. 28.

Qu. *What elſe?*

A. Not to lay violent hands upon Gods Miniſters.

Qu. *By the example of whom?*

An. Of *Jeroboam*, ch. 13. 4.

Qu. *How did God puniſh him?*

A. As he thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and he could not pluck it back again, chap. 13. 4.

Qu. *What elſe?*

A. Not to conspire against the King.

Qu. *By the example of whom?*

An. Of *Zimri*, that slew *Elah* King of Israel, being drunke in Tirzah, and afterward sate upon the Throne, ch. 6. 2. 10.

Qu. *What was the end of* Zimri?

A. He reigned but seven dayes, and being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace and himselfe in it, ch. 16. 18.

Qu. *What else?*

A. Not wrongfully to desire our neighbours goods.

Qu. *By the example of whom?*

A. Of *Ahab* King of Israel.

Qu. *What else?*

A. Not to shed his neighbours blood, to be made owner of his goods.

Qu *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practice of false witnesse put *Naboth* to death, and tooke his vineyard, ch. 21. 13.

Qu. *How were they punished?*

A. Ahab was slaine at Ramoth Gilead, and *Jezabel* was throwne out of her Chamber Window, and dashed in pieces, chap. 22. 34. & 2 Kings 9. 33.

Qu. *What else?*

A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Qu.

Qu. *By the example of whom?*

A. Of *Abab* ch. 22. 8.

Qu. *What else?*

A. Not to be covetous.

Qu. *By the example of whom?*

A. Of *Gehazi*, that tooke money, garments, sheepe, oxen, and other things where he should not.

Qu. *What was his punishment?*

A. He was plagued with the Leprosie, 2 King. 5. 27.

Qu *What else?*

A. Not to take counsell of Spirits in time of sickenesse, or any other extremity.

Qu. *By the example of whom?*

An. Of *Ahaziah*, who having taken a fall through the Lattice of a Window, sent his servants to *Baalzebub*, to know if he should recover or no, 2 Kings 1. 2.

Qu. *How did God punish him for that sinne?*

A He suffered him to pine upon his bed for want of helpe, 2 King. 1.

Qu. *What else?*

A. Not to blaspheme the name of God

Qu *By the example of whom?*

A. Of *Senacherib* the Assyrian.

Qu. *How was he punished?*

An. God slew of his Souldiers an hundred fourescore and five thousand men; and when he returned into his countrey,

his

his own Sons murdered him in the Temple of his Idol gods, 2 Kin. 19. 35. 37.

Qu. *What else?*

A. Not to deride Gods Ministers.

Qu. *By the example of whom?*

A. Of the children of Bethel, that called *Elisha* bald-pate, 2 King. 2. 24.

Qu. *How were they punished?*

A. Two Bears came out of the forest and tore them in pieces.

Qu. *What else?*

A. Not to be vaine-glorious.

Qu. *By the example of whom?*

A. Of *Hezekiah*, that in pride shewed all his wealth to the Embassadors of Babel.

Qu. *How was he punished?*

A. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 King 20. 17. 18.

Qu. *What else?*

A. Not to mock or jest at the preaching of the word of God.

Qu. *By the example of whom?*

A. Of *Zedekiah* and his subjects, that mocked and despised the Prophets that were sent to forewarne them of their destruction, 2 Chr. 36. 19.

Qu. *What was their punishment?*

A. *Zedekiah* himselfe for despising the light of the soule, lost the sight of his body, his eyes were pulled out, his Sonnes were

were slaine before him, and hee and the people carried into captivity to Babylon.

Qu. *What vertues doe we learne by the lives of the Kings of Israel and Judah?*

A. To have a sure confidence in the providence of God.

Qu. *By the example of whom?*

A. Of *Eliah* the Prophet, to whom in time of famine God sent meat by the Ravens, 1 Kin. 19. 6.

Qu. *What else?*

A. To be charitable to the distressed.

Qu. *By the example of whom?*

A. Of the widow of Sarepta, whose oyle and meale, the more shee spent, the more shee had, for her kindnesse shewed to *Eliah*, 1 Kin. 17. 16.

Qu. *What else?*

A. To be zealous in prayer.

Qu. *By the example of whom?*

A. Of *Eliah*, who in time of great drought called faithfully upon the Lord, and hee poured downe raine upon the earth, 1 Kin. 18. 45.

Qu. *How many be the degrees by which prayer ascends into heaven?*

A. Sixe.

Qu. *Which be they?*

A. First, humility, in shewing reverence with the members of the Body, as kneeling, &c. Secondly, devotion, in having minde of nothing else when wee pray

Thirdly, Faith, in beleeving to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is just. Fifthly, in conversation of life, that our maners answer our devotion Sixtly, perseverance, that is, never to be faint, or weary of so good an exercise.

Qu. *What learne we hence?*

A. Not to doubt of our resurrection.

Qu. *By the example of whom?*

A. Of *Elijah*, that was taken body and soule up into heaven, 2 Kings 2. 11.

Qu. *What else?*

A. To be faithfull.

Qu. *Why?*

An. Because, where faith is, nothing seemes impossible.

Qu. *By the example of whom?*

An. Of *Elisha*, that raised the dead to life, cured *Naaman* the Leper, and made Iron to swim upon the waters, 2 Kings 4. 35. ch. 14. & 6 6.

Qu. *What else?*

A. Not to distrust the omnipotency of God.

Qu. *By the example of whom?*

An. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kin. 7. 17.

Qu. *What else?*

An.

A. To assure our selves of Gods helpe howsoever we are forsaken of men.

Qu. *Why?*

A. Because Millions of Angels incampe about the faithfull, 2 Kings 6.17.

Qu. *What else?*

A. To advance true religion.

Qu. *By the example of whom?*

A. Of *Josiah* King of Judah, that put downe idolatry, and commanded the Law of God to bee read in the Temple, 2 Kings 23.2.

Qu. *What else?*

A Not to spare our owne Parents in case of religion.

Qu. *By the example of whom?*

A. Of *Asa* King of Judah, that deposed his owne mother for Idolatrie, 2 Chron. 15.16.

Qu. *What else?*

A. To provide living for the Ministers of God.

Qu. *By the example of whom?*

A. Of *Hezekiah* King of Judah, that commanded the tithes of corn, wine, oyle and honey to bee brought to the Priests, 2 Chron. 3.1, 4.5.

Qu. *What else?*

A. Not to doubt of forgivenesse, if wee repent.

Qu. *By the example of whom?*

An.

A. Of *Manasseh* King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2 Chro. 33. 13.

The end of the Kings and Chronicles.

EZRA.

Question.

WHo wrote this Booke?

A Ezra.

Qu. *Of what nation was he?*

A. A Jew, of the family of *Aaron.*

Qu. *How many things doe we generally learne out of this Booke?*

A. Foure.

Qu. *What is the first?*

A. The truth of Gods mercy.

Qu. *How?*

A. In that, according to his promise, after seventy yeares were expired, he delivered his people out of Captivity.

Qu. *By the favour of whom?*

A. Of *Cyrus* King of Persia, chap. 1.

Qu. *Who brought them home?*

A. Zerubbabel and *Ezra*, chap. 1. and chap. 7.

Qu. *What is the second thing we learne out of this booke?*

A. The thankfulnesse which ought to bee

be in us for Gods benefits, as was in the Israelites after their returne, ch. 7. 27.

Qu. *What is the third?*

A. The care that we ought to have to establish true Religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Lawes, ch. 16. 15.

Qu. *What is the fourth?*

A. When we are once planted in peace and have the use of true religion, to labour as the Israelites did for the preservation of humane society, by seeing good lawes executed, chap. 10.

The end of Ezra.

NEHEMIAH.

Question.

What was Nehemiah?

A. A Jew, and in great favour with *Darius*.

Qu. *What was his disposition?*

A. Hee feared God, and desired the good of his country.

Qu. *How did that appeare?*

A. Firſt, by his daily prayer: next, by the lamentation hee made for the misery of his Countrey-men, chap. 14. and lastly, by obtaining meanes to helpe them.

Qu.

Qu. *Hee did not then (as many will in these our dayes) say, God helpe onely, and so forget the misery of their brethren, but hee laboured to give them succour:*

A. He did.

Qu. *In what manner?*

An. He procured a licence of the King to get provision for the repairing of Jerusalem. ch. 2 8.

Qu. *Who hindered him in this worke?*

A. Sanballat the Horonit, and *Tobiah* the Ammonite:

Qu. *For what cause?*

A. Upon malice.

Qu. *What doe we learne thereby?*

A. That the Divel and his instruments still lie in wait to hinder vertuous exercises.

Qu. *How did they hinder the Jewes?*

A. By raising war upon them.

Qu. *Did the Jewes then leave off their enterprise?*

A. No: they laboured with one hand, and held the sword in the other, ch. 4. 17.

Qu. *What doth their diligence teach us?*

An. In repairing the new Jerusalem of our Soules, as they did the old Jerusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the divel and his instruments.

Qu.

Qu. *What did* Nehemiah *repaire in Jeruſalem?*

A. The walls of the broken buildings.

Qu. *What elſe?*

A. Decayed Religion, and corruption of maners, ch. 13.

The end of Nehemiah.

ESTHER.

Queſtion.

What was Eſther?

A. A poore maid.

Qu. *How was ſhe advanced?*

A. To be the wife of a King.

Qu. *By what meanes?*

An. By the providence of God and her owne vertue.

Qu. *To what end?*

A. To protect the Jewes her countrymen.

Qu *What vices doe wee learne to ſhun by the contents of this booke?*

An. Not to feaſt in oſtentation of our riches.

Qu. *By the example of whom?*

An. Of *Abaſhueroſh* King of Perſia and Media, that made a feaſt for an hundred and foureſcore dayes, chap. 14.

Qu. *What elſe?*

An

A. The diſobedience of wives to their husbands.

Qu. *By the example of whom?*

A. Of *Vaſhti*, *Ahaſhueroſh* his Queen, that refuſed to come to him when he ſent for her.

Qu. *What was her puniſhment?*

A. She was banished the Kings company for ever.

Qu. *What doe we learne elſe?*

A. Not to buy ſinne with the price of money.

Qu. *By the example of whom?*

A. Of *Haman*, who would give the King ten thouſand Talents of ſilver to have the Jewes deſtroyed. ch. 3. 9.

Qu. *What elſe?*

A. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

A. Of proud *Haman*, that wiſhed the death of every one that did not ſalute him

Qu. *What was his puniſhment?*

A. He was hanged himſelfe upon the Gallowes that he had made for another man, ch. 7. 10.

Qu. *What vertues doe wee learne out of this Booke?*

A. To obſerve Temperance in our feaſting.

Qu. *By the example of whom?*

An.

A. Of King *Ahasheuerosh*, that commanded (during his feast) no man should bee compelled to drinke more than what hee pleased, ch. 1. 8.

Qu. *May not Christians be ashamed of this?*

A. Yes.

Qu. *Shew me your reason.*

A. Because hee that was a Heathen, thought it a sinne to carouse, but we that know God, make it no conscience to bee drunke.

Qu. *What vertues learne wee else?*

A. The love of a woman unto her countrey-men.

Qu. *By the example of whom?*

A. Of *Esher*, that made void a decree purchased by *Haman*, for the destruction of all the Jewes in Persia, ch. 8.

The end of Esher.

JOB.

Question.

WHat learne wee in generall out of this Booke of Job?

A. Five things.

Qu. *Which be they?*

A. First, uprightnesse of life, in these words: And *Job* was an upright and just man,

man, chap. 1.1. Secondly, patience in affliction: Shall we receive good at the hand of the Lord, and not evill? ch. 2.10. Thirdly, mutability of the world, in these words: such things as my soule abhorred to touch (are sorrowes) are my meat, ch. 6.7. Fourthly, the envie of the Divell, in these words: touch that he hath, and see if he will not blaspheme thee to thy face, ch. 1.11. Fiftly, the mercy of God, in these words: he maketh the wound, and bindeth it up, ch. 5.18.

Qu. *Wherein consisted his uprightnesse?*

A. In three things.

Qu. *Which be they?*

An In holinesse towards God: in uprightnesse towards the world: and in sobriety towards himselfe.

Qu. *In holinesse, how?*

An. He did offer burnt offerings for himselfe and for his children, ch. 1.5.

Qu. *In righteousnesse, how?*

A. He was the eyes of the blind, ch. 29.15. The feet to the lame, ch. 29.15. He fed the hungry, ch. 31.19. He clothed the naked, ch. 31.19. He stood with the widow and fatherlesse, ch. 31.16.21. He harboured the stranger, chap. 31.32. He judged justly, ch. 29.14.

Qu. *In sobriety, how?*

An. His heart was not infected with lust,

luſt, ch. 31.7. Nor did his feet walke in deceit, ch. 31.15. Nor made he his gold his hope, ch. 31.24. Nor did his mouth kiſſe his hand, (that is) he was not vain-glorious, ch. 31.27.

Qu. *Wherein conſiſted his patience?*

A. In bearing with the mutability and change of his eſtate.

Qu. *Wherein conſiſted the change of his eſtate?*

A. In five thing.

Q. *Which be they?*

An. Firſt, he loſt his children and his wealth, ch. 1. Secondly, his body became leprous, ch. 2.7. Thirdly, his friends upbraided him, ch. 4, 5. Fourthly, his wife forſooke him, ch. 19.17. Fiftly, his owne ſervants deſpiſed him, ch. 19.15.

Qu. *Wherein conſiſted the envie of the Divell?*

A. In tempting him many wayes before he would be ſatisfied of his conſtancy.

Qu *Wherein the mercy of God?*

An. In this, as he did ſmite, ſo hee did heale: as he did puniſh, ſo he did preſerve: as he did take away, ſo he did reſtore.

Qu. *How was Job reſtored?*

An. Double the wealth he had before, ch. 42.10.

Qu. *What doe we learne by that?*

An.

A. That Gods mercy is greater than his judgement.

Qu. *What have wee when we come into this world?*

A Nothing.

Qu. *What shall we have when we depart?*

A As much, ch. 1.11.

Qu. *What shall he reape that soweth iniquity?*

A. The same, ch. 4.8.

Qu *Can any man say to himselfe, I am righteous?*

A. No, not the Angels in heaven, ch. 4.18.

Qu. *What is man borne to by nature?*

A. To travell, as naturally as it is for the sparke to flye upward, ch. 5.7.

Qu *To what may wee compare fained friends?*

A. To a river that in Summer is dry, and in Winter is frozen, ch. 6.1.5.

Qu. *To how many things may wee liken the vanishing frailty of mans age?*

A. To sixe things.

Qu. *Which be they?*

A. First, to the vanishing of a cloud, ch. 6.6. Secondly, to the swiftnes of a weavers shuttle, ch. 6.7. Thirdly, to a shadow, ch. 8.9 Fourthly, to the hasty speed of a post, ch. 9.25. Fifthly, to the sayling of a ship, and the flight of an Eagle, ch. 9.26.

Sixtly

Sixtly, to a flower that shoots forth in the morning, and is withered by the night, ch. 14. 2.

Qu. *What shall devoure the house of bribes?*

A. Fire.

Qu. *May a man boast of the greatnesse of his birth?*

A. No:

Qu. *Why?*

A. Because corruption is our mother, & the worms our sisters & brothers, c. 17. 13

Qu. *Though we dye, what hope doth* Job *give us?*

A. That wee shall rise againe, and see God in our flesh, ch. 19. 26.

Qu *Of what continuance is the joy of the wicked?*

A. For a moment, ch. 10. 5.

Qu *What may we thinke when wee see the wicked flourish?*

A. That they are kept for the day of destruction, ch. 21. 30.

Qu *How comes wisdome unto men?*

A Neither by age nor authority, chap. 32. 9.

Qu. *How then?*

A. By the gift of God.

Qu. *What is God?*

A. Incomprehensible for power, justice and providence, ch. 38. 39.

The End of Job.

PSALMES.

Queſtion.

WHat is the generall doctrine of the Pſalmes?

A. Prayer and thanksgiving: prayer, that God will continue his favour towards us: thanks-giving, for his benefits received.

Qu. *What man is bleſſed?*

Anſw. Hee that contemneth not Gods Word, but meditateth upon his Law.

Qu. *What is he like?*

A. A tree planted by the waters ſide.

Qu. *What man is curſed?*

A. He that ſitteth in the ſeat with the ſcorners of Gods word.

Qu. *What is he like?*

A. Chaffe ſcattered before the Wind.

Qu. *Who conſpires againſt God and his annointed?*

A. The heathen and wicked doers.

Qu. *What is the end of their conſpiracy?*

A. Deriſion before God, Pſal. 2. 4.

Qu. *In time of trouble in whom muſt we truſt?*

A. In the Lord.

Qu. *Why?*

A. Becauſe he will deliver us, Pſal. 3. 3.

Qu. *Who turnes the glory of God into ſhame?*

A.

A. Lovers of vanity and lies, Pſal. 4. 2.

Qu. *What is a perſecuter of Gods people compared unto?*

A. A Lyon.

Qu. *Why?*

A. Becauſe like a Lion, he will teare in pieces and devoure, Pſal. 7. 2.

Qu. *If the wicked ſeeke to obſcure the glory of God, how will hee reveale his praiſe?*

A. Even by the mouthes of babes and ſucklings, Pſal. 8. 2.

Queſt. *How will the Lord judge the world?*

A. In righteouſneſſe, Pſal. 9. 8.

Qu. *Are the poore deſpiſed in Gods ſight?*

A. No: he is their refuge, Pſal. 9. 9.

Qu. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny, Pſal. 10

Qu. *What is his reward?*

A. Fire, brimſton, and ſtormy tempeſts

Qu. *How many are the righteous?*

A. In earth none: there is not one doth good, no not one, Pſal. 14.

Queſt. *Who ſhall dwell upon Gods holy hill?*

A. He that ſpeaketh truth, ſlanders not his neighbour, and gives not his mony to uſury, Pſal. 15. 3. 5.

Qu.

Qu. *Of what did* David *propheſie?*

A. Of Chriſt.

Qu. *Wherein?*

A. In theſe words: Thou wilt not leave my ſoule in the grave, nor ſuffer thy holy One to ſee corruption, Pſal. 16.10.

Qu. *What is true felicity?*

A. The fruition of Chriſt Jeſus face to face, in righteouſneſſe, Pſ. 17.10.

Qu. *How doe the godly affect the word of God, and the knowledge of it?*

A. More than gold, than much fine gold, and more than hony or the hony-combe, Pſal. 19.10.

Qu. *In what doe the men of the world put their truſt?*

A. In the things of the world: ſome in chariots, and ſome in horſe-men, Pſ. 20.7.

Qu. *In whom doe the children of God place their hope and confidence?*

A. In God: Wee will remember the name of the Lord our God. Pſal. 20.7.

Qu. *What ſucceſſe have the former?*

A. They are brought down and fallen.

Qu. *And what the latter?*

A. They are riſen and ſtand upright, Pſal. 20.8.

Qu. *Whom will the Lord teach in his way?*

A. The humble heart, Pſal 25.9.

Qu. *How doth the Lord love us?*

A. More than father or mother, for when

when they forſake us, he will take us up, Pſal.27.10.

Qu. *What is it that upholds the righteous, and keeps them from falling downe and fainting?*

A. Faith in God, and hope to ſee the goodneſſe of the Lord in the land of the living, Pſal.27.13,

Qu. *He will not then be angry for ever?*

A. No: his anger endureth but a while, and though ſorrow be this night, we ſhall haue ioy to morrow, Pſal.30.5.

Qu. *What muſt we doe when wee haue ſinned?*

A. Confeſſe our wickedneſſe, though it be againſt ourſelves.

Qu. *What followes?*

A. Forgivenes, Pſal32.9.

Qu. *Is it enough to eſchew evill?*

A. No.

Qu. *What then?*

A. We muſt likewiſe doe that which is good, Pſal.34.14.

Qu. *Doth* David *curſe his enemies, and pray for their confuſion?*

A. He doth very often, Pſal.35.4.

Qu. *May we doe ſo to ours?*

A. We may not, we are commanded to bleſſe them, to pray for them, and to doe them good.

Qu. *Was this then any ſinfull paſſion in*

David, *that he so often breaks out into it?*

An. No ~~thing else~~, the Prophet had not commission onely, but command from the Spirit of God to curse his enemies.

Qu. *May the wicked prosper?*

A. Like a green bay tree: but they shall quickly wither, Psal. 37. 35. 36.

Qu. *May the righteous be miserable?*

A. Yes: but their inheritance shall be perpetuall, Psal. 37. 18

Qu. *Were never any of Gods children beggars?*

A. Yes: no doubt, many, *Elias, Lazarus, &c.*

Qu. *Why doth* David *professe that he never saw the righteous forsaken, nor their seed begging their bread?*

A. It must either be taken of the Prophets experiment, that himselfe never saw it: or else the word, Forsaken is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Qu. *Doth not God know all our misery and afflictions?*

A. He doth, nothing is hid from him.

Qu. *What then needed* David, *or need we so fully to open to him our woe and wretchednesse? as* Psal. 38.

A God suffers himselfe as it were to be mooved by the earnestnesse and importu-

nity

nity of our prayers, commending this to us, as the onely meanes to compasse what we stand in need of from him.

Qu. How was *the psalmist affected with his sinnes?*

A. The number of them being more than the haires of his head, did so oppresse him, that he could not looke up to Gods mercy his heart failed him.

Qu. *Is this the condition of every true beleever?*

A. It is, to be often dejected, affrighted, disquieted, nay cast downe by reason of the weight and number of their sinnes.

Qu. *Had the Prophet the undoubted faith of the resurrection?*

A. He had, witnesse himselfe, God will redeeme my soule from the power of the graue, for he shall receiue me, Psal. 48. 16

Q. *What is the sacrifice that God delights in?*

A. A broken spirit, a broken and a contrite heart.

Qu. *Is this sure of Gods acceptance?*

An. It is, God will not despise it, Psal. 51. 17.

Q. *What is the property of naturall men?*

A. Foolishly to perswade themselues, that there is no God, or none that considers them.

Qu. *What followes from hence?*

A. They goe back, & become wholly un-

clean not one of them doth good, Pſ. 53.

Qu. *What was a ſpeciall fruit of the Pſalmiſts faith?*

An. Feareleſneſſe of men: In God have I put my truſt, I will not feare what man can doe unto me Pſal. 56. 11.

Qu. *What is the vanity of rich men?*

A. They heape up wealth, but know not who ſhall enioy it, Pſal. 39. 6.

Qu. *When the oppreſſed mourne, what doth God?*

A. He gathers their tears into a bottle, & keeps a regiſter of their wrongs, Pſ. 56. 8.

Qu. *To what end?*

A. To poure ſo much vengeance upon their oppreſſors heads.

Qu. *What encouragement haue we to rely on God?*

A. The experience of his former goodneſſe, Pſ. 61. 3.

Qu. *How doth God finde the true diſpoſition of his people?*

A. By tryall.

Qu. *How doth he try them?*

A. As ſilver is tryed, in the fire of affliction, Pſal. 66. 10.

Qu. *In the ſea of this life, what hope haue we to ſaue us from drowning?*

A. A rocke.

Qu. *What is that rocke?*

A. Chriſt Jeſus, Pſal. 72. 5.

Qu.

Qu. *Why are Magistrates called Gods?*

A. Because they supply the place of God for the administration of Justice.

Qu. *How do they proue to be no Gods?*

An. In that they die like men, Ps. 82. 6. 7

Qu. *How God made an election of those that shall be saued?*

An. Yes.

Qu. *When?*

A Before the foundations of the earth were laid, Ps. 90. 2.

Qu. *Why are the righteous compared to a palme tree?*

A. Because as the wood of that is sweet so ought they to bee sweet wood for the building of Gods Church: as the leaues of it are green, so ought their words alwaies to be vertuous: as the fruit of it is lasting, so their good deeds ought to bee without ceasing.

Qu. *How God made visible to our mortall eyes?*

A. By his creatures; the light is his cloathing, hee moues upon the wings of the wind, his messengers are flames of fire, his Throne is heaven, and his footstoole is the earth.

Qu. *Why doth not the Sea ouerflow the earth?*

A. Because God hath set it bounds, which it shall not overpasse, Psal. 104. 9.

Qu. *What is the beſt ſervice of flatterers?*

A. They reward evill for good and hatred for friendſhip, Pſal. 109. 5.

Qu. *What is the inconvenience of an evill tongue?*

A. It woundeth like the ſharpe arrowes of a mighty man, and burneth like coale of Iuniper, Pſal. 120. 4.

Qu. *How is God to be prayſed?*

A. With the whole heart, Pſal. 9. 1.

Qu. *How is he to be prayed unto?*

A. Not with fained lips.

Qu. *Who is our beſt guide?*

A. The ſpirit of God.

Qu. *Whither doth the Spirit leade us,*

A. To the Lord of righteouſnes. Pſ. 104

Qu. *What is the Lord to them that truſt in him?*

A. A fortreſſe, a bulwarke, and a ſhield, Pſ. 144. 2.

The end of the Pſalmes

THE PROVERBS of *Salomon.*

Queſtion.

WHat is a *Proverbe?*

A. A ſhort ſaying including much matter.

Qu. *What doth it teach?*

Anſ.

An. Wiſedome and underſtanding.

Q. *What is the beginning of wiſedome?*

A. The feare of the Lord, ch. 1. 7.

Qu. *Who imbraceth inſtruction.*

A. The wiſe.

Qu *Who refuſeth it?*

A. The foole, ver. 10.

Qu *How doth wiſedome adorne?*

A. Like a chaine of gold about the necke, ver. 9.

Qu. *When ſinners entice us, what muſt we doe?*

A. Not give conſent, ver. 10.

Qu. *How are ſinners diſpoſed?*

An. Their feet are ſwift to evill, ver. 16

Qu. *If we ſeeke after wiſedome, what will ſhee doe?*

A. Poure out her minde vnto us, and giue us vnderſtanding, ver. 23.

Qu. *If we deſpiſe wiſedome, what will ſhee doe?*

A. Laugh at our deſtruction, ver. 26.

Qu *How commeth deſtruction?*

A. Suddenly, like a whirle winde, v. 27.

Qu. *What is the hinderance to the obtaining of wiſedome?*

A. Sloath.

Qu. *How doth ſloath reward thoſe that loue it?*

An. With death and confuſion, verſ. 32.

The Doctrine of the 2. Chapter.

Question.

IN *what sort must we seeke after wisedome?*

A. As after gold and silver.

Qu. *Whence commeth wisdome?*

A. From the mouth of God, ver. 6.

Qu. *What is the effect of wisedome?*

A. It will preserue us from all vices.

Qu. *What is the property of an harlot?*

A. To flatter with her lips, ver. 16.

Qu. *Whither leads her acquaintance?*

A. To hell, vers. 18.

The doctrine of the 3. Chapter.

Question.

TO *keepe the commandements of God, what profit is it?*

A. Prosperity and length of life, ver. 3.

Qu. *What Iewels must we hang about our necks?*

A. Mercy and truth.

Qu. *Where must they be set?*

An. In the Table of our heart, ver. 3.

Qu. *Why doth God give riches unto men?*

A. By them to honour him, ver. 6.

Qu. *What is the reward of that honour?*

A. Our barnes shall bee filled with a-

bun-

bundance, and our presses burst with new wine, ver. 10.

Qu. *In what sort must men be wise?*

A. Not in their owne conceit.

Qu. *Whom doth God correct?*

A. Such as he loveth, vers. 12.

Qu. *At what rate is wisedome valued?*

A. To bee more worth than gold or pearle, ver. 15.

Qu. *What be the handmaids of wisedome?*

A. Long life, vers. 16. pleasant dayes, ver. 17. security of soule and body, ver. 23. 24. 25.

Qu. *What vices are else forbidden in this Chapter?*

A. All malice or desire to hurt, ver. 29. all carelesse contention, ver. 30. all scorning and scoffing, ver 34.

Qu. *Why are these vices forbidden?*

A. Because they are abomination before the Lord. ver. 32.

The Doctrine of the 4 Chapter.

Question.

How are the wicked fed?

A. With the bread of extortion, and the wine of violence, ver. 17.

Qu. *What infecteth the whole course of life?*

A. A corrupt heart, false lips, and wanton eyes.

Qu. *What purifieth the whole course of life?*

A. A cleane heart, a true tongue, and a chaste eye, ver. 23. 24, 25.

The doctrine of the 5. Chapter.

Question.

How seemeth lust at the first?

A. As sweet as hony, ver. 3.

Qu. *How is the end?*

A. As bitter as wormewood, ver. 4.

Qu. *What hurt bringeth it to the body?*

A. It consumeth the flesh, ver. 11.

Qu. *What to the purse?*

A. It leaves our goods in the hands of strangers, vers. 10.

Qu. *Is there any thing else to be learned in this Chapter?*

A. To live upon our owne labours, ver. 15. To be charitable to others, ver. 16. To keep wedlocke unviolated, ver. 18. 19.

Qu. *Why ought we to be carefull of these things?*

A. Because we alwaies walke in the sight of the Lord, ver. 12.

The Doctrine of the 6. Chapter.

Question.

In what case is he that is surety for another man?

A.

A. Snared with the words of his owne mouth.

Qu. *What learne we by the Pismire?*

A. Diligence.

Qu. *How?*

A. To labour in summer to prevent the want of winter.

Q. *How commeth poverty upon the sloathfull?*

A. Like an armed man.

Qu. *Which be the sixe things that God hates?*

A. First, haughty eyes: secondly, a lying tongue: thirdly, heart imagining evill: fourthly, feet swift to shed blood. fifthly, a false witnesse. sixtly, sowers of contention, ver. 17. 18. 19.

Qu. *What is the speciall duty to our parents?*

A. Obedience, to follow their instruction.

Qu. *How many wayes doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her lookes, ver. 24. 25.

Qu. *Is adultery worse than theft?*

An. Yes.

Qu. *Why?*

An. Because theft may bee redeemed, but adultery destroyeth the Soule, and the

the reproach thereof can never be put away, ver. 31. 32. 33.

The doctrine of the 7. Chapter.

Question.

WHy is *luſt called a deed of darkneſſe?*

A. Becauſe commonly it practiſeth in the night, when the aire is darke and blacke, ver. 9.

Qu. *The reaſon of it?*

A. Such is the guilt of conſcience, as it covers darkeneſſe to ſhadow the filthines thereof.

Qu. *What are the marks of an harlot?*

A. A wandring foot, ver. 13. an impudent face, ver. 14. and an inticing tongue ver. 15. 16. 17.

Qu. *What is hee like that yeelds to the enticement of luſt?*

A. An Oxe led to the ſlaughter, a foole that goeth to the ſtockes, or a bird that haſteth to the ſnare, ver. 22. 23.

The Doctrine of the 8. Chapter.

Question.

IS *wiſedome any niggard of her good graces?*

A. No, ſhee cryeth out unto men in the Gate, and in the entry of their houſes, in the

the top of the high places, and by the high-way side. ver. 2. 3,

Qu. *What doth shee promise?*

A. The knowledge of excellent things.

Qu. *How doth shee induce the mindes of men to follow her?*

A. By promising unto them, that her doctrine shall be easie and plaine, ver. 9,

Qu. *What in this booke is understood by the name of wisedome?*

A. The Word of God, and the doctrine of the Preachers, which is easie to all them that have a desire to learne.

Qu. *Of what continuance is wisedome?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountaines settled, ver. 23. 24. 25.

The Doctrine of the 9. Chapter.

Question.

IN this Chapter how doth wisedome allure her followers.

A. By calling them to a sumptuous banquet.

Qu. *What is meant by that banquet?*

A. The Word of God, and the ministration of the Sacraments.

Qu. *In the third verse it is sayd, a foolish woman is troublesome: what understand you by the foolish woman?*

A. Ignorant Preachers.

Qu. *What is their doctrine?*

A. Like ſtoln waters, ſweet to the fleſh but unpleaſant to the ſpirit, ver. 17. 18.

The Doctrine of the 10. Chapter.

Queſtion.

VV*Hat are the vices and vertues deciphered in this Chapter for our inſtruction?*

A. The firſt are wiſedome or folly.

Qu. *What is the good that commeth by wiſedome?*

A. A wiſe Son maketh a glad Father.

Qu. *What is the hurt that commeth by folly.*

A. A fooliſh Sonne is a heavineſſe to his Mother.

Qu. *What are the ſecond?*

A. Sloath and diligence.

Qu *What is the inconvenience of ſloath?*

An. A ſloathfull hand maketh poore. ver. 4.

Qu. *What profit comes by diligence?*

A. The hand of the diligent makes rich

Qu. *VVhat are the third?*

A. Righteouſneſſe and impiety.

Qu. *What is the good that commeth by righteouſneſſe?*

A. The memoriall of the juſt ſhall be bleſſed.

Queſt-

Qu. *What is the hurt that commeth by impiety?*

A. The name of the wicked ſhall rot, ver. 7.

Qu. *What are the fourth?*

A. Innocency and guilt of conſcience.

Qu. *What is the good that commeth by innocency?*

A. He that walketh uprightly, walketh boldly.

Qu. *What is the hurt that commeth by guilt of conſcience?*

A. Feare and ſhame, for he perverteth his wayes, and hee ſhall bee made knowne, ver. 9.

Qu. *What are the fift?*

A. Loue and hatred.

Qu. *What is the good that commeth by loue?*

A. It covereth offences, ver. 12.

Qu. *What is the hurt that commeth of hatred?*

A. It ſtirreth up contentions.

Qu. *What are the ſixt?*

A. Silence and much babling.

Q. *What is the good that cõmeth by ſilence?*

A. Hee that refraineth his lips, is wiſe, ver. 16.

Qu. *What is the hurt of much babling?*

A. In many words there cannot want iniquity.

The

The doctrine of the 11. *Chapter.*

Question.

WHat are falſe ballances?

A An abomination before the Lord.

Qu *VVhat doth a true waight?*

A. Pleaſe him, ver. 1,

Qu. *When pride goes before, what followes?*

A. Shame, ver 2.

Qu. *How is lowlineſſe rewarded?*

An. With wiſedome and honour.

Qu. *Can riches deliver in the day of wrath?*

A. No.

Qu. *What is our refuge then?*

A. True righteouſneſſe, ver. 4.

Qu. *How is the way of the righteous?*

A. Direct and ſtraight.

Qu *How is the way of the wicked?*

A. Crooked and ſtumbling, ver. 5,

Qu *Whither leads the path of the one?*

A. To life.

Qu. *Whither leads the path of the other?*

A. To death, ver. 19.

Qu. *Can friendſhip defend evill deeds?*

A No, but in the end they ſhall be puniſhed, ver. 21,

Qu. *How ſhall he be rewarded that is vertuouſly liberall?*

A. With increaſe.

Qu

Qu. *How hee that spareth more than is convenient?*

A. With poverty and indignation, v. 24.

Qu. *How seemeth a woman without discretion?*

A. Like a jewell of gold in a swines snout, ver. 22.

Qu. *Whom doe the people curse?*

A. Hoorders up of corne.

Qu. *And whom will they blesse?*

A. Such as bring it forth to sell, ver. 26.

The doctrine of the 12. Chapter.

Question.

What is a vertuous woman to her husband?

A. A Crowne of gold upon his head.

Qu. *And what is shee that maketh her husband ashamed?*

A. Corruption to his bones, ver. 4.

Q. *How do the godly & wicked differ?*

A. First, in their thoughts: the thoughts of the Iust are right; but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lye in wait for blood; but the mouth of the righteous will deliver them, verse 6, Thirdly, in their works: the wicked worketh a deceitfull worke; but he that soweth righteousnesse shall receive a sure reward

ward, ch. 11. 18. Fourthly, in their end, the wicked perish, but the house of the righteous shall stand, ver. 7.

Qu. *Are not many men disposed for poverty?*

An. Yes.

Qu. *But what is he that is poore, and liveth of his owne labour?*

A. Better then hee that boasteth and lacketh bread, ver. 9.

Qu. *What are the words of a perverse tongue?*

An. Like the pricking of a sword.

Qu. *Why?*

A Because they provoke others to anger ver. 18.

The doctrine of the 13. Chapter.

Question.

WHat is the cheife use of the tongue?

A. To glorifie God.

Qu. *Using it so what followes?*

A. That a man shall receive much good by the fruit thereof, ver. 2.

Q. *What is one property of a sluggard?*

A. To desire much, but to take paines for nothing.

Qu. *How is he rewarded?*

A. His soule is still empty, and he finds no reliefe, ver. 4.

Quest.

Qu. *There are two sorts of men, which under the name of riches, shew themselues both dissemblers, which be they?*

A. Hee that maketh himselfe rich, and hath nothing: and hee that maketh himselfe poore having much wealth, ver. 7.

Qu. *But these qualities being referred to the goods of the minde, what is the fault of the first?*

A. Vaine glory to be proud of that hee hath not.

Qu. *What is the fruit of the second?*

A. Not any at all, but rather a commendable modesty, that although hee bee vertuous, yet hee had rather other men should speake of it than himselfe, ver. 7.

Qu. *What shall become of evill gotten goods?*

An. They shall waste.

Qu. *What of those that are truly gotten?*

A. They shall increase, vers. 11.

Qu. *When hope is deferred what doth it bring?*

A. Faintnesse of heart.

Qu. *But once accomplished, what is it then?*

A. A tree of life, ver. 12.

Qu. *What is it to be obedient?*

An. It makes a man gracious.

Qu. *What is it to be disobedient?*

Ans.

A. It maketh a man to be hated, ver. 15.

Qu. *When we send forth a messenger, what must our care be?*

A. That he be vertuous and wise.

Qu. *Why?*

A. Because a wicked messenger procureth much hurt to himselfe and others, but a faithfull Ambassador is a preservation to both, ver. 17.

Qu. *How shall he be rewarded that refuseth instruction?*

A. With poverty and shame.

Qu. *How he that embraceth discipline?*

A. He shall be honoured ver. 18.

Qu. *What company ought we to keepe?*

A. The wise, so we shall be wise.

Qu. *What company ought we to shun?*

A. The company of fooles, because with them we shall be afflicted, ver. 20.

Qu. *To spare the Rod of correction towards our children when they offend, is it love?*

A. No but rather hatred.

Qu. *Who loveth his children then?*

A. He that chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

WHat is a wise woman in an house?

A. A blessing to encrease.

Qu.

Qu. *But what is a fooliſh?*

A. A curſe, to decay and ruine, ver. 10.

Qu. *What is the way that ſeemeth right but the iſſues thereof are death?*

A. The allurements to pleaſure, ver 12. 13.

Qu. *How do we decline from God?*

An. In following the world.

Qu. *What ſhall our ſucceſſe bee in the end?*

A. Wee ſhall bee made weary of our wayes, ver. 14.

Qu *When a tale is told, muſt we giue credit ſtraight?*

A. No, but conſider the circumſtances ver 15.

Qu. *Who runs into ſinne without care or conſideration?*

A. A foole.

Qu *Who feareth and departeth from ſinne?*

A. The wiſeman, ver. 16.

Qu. *Wherein conſiſteth the honour of a King?*

A. In the multitude of good ſubiects, ver. 28.

Qu. *Who exalteth wiſedome?*

A. He that is ſlow to wrath.

Qu *Who exalteth folly?*

A. He that is of an haſtie mind, ver. 29

Qu. *What doth hee that oppreſſeth the poore?*

An.

A. Reproach God that made him.

Qu. *What doth hee that sheweth mercy on the poore?*

A. He honoureth him that made him, ver. 31.

Qu. *Wherein hath a Master pleasure?*

An. In a vertuous and wise servant.

Qu. *Wherein is hee displeased?*

A. Toward him that is vitious and lewd, ver. 35.

The doctrine of the 15. Chapter.

Question.

VV*Hat pacifieth wrath?*

A. A soft answer.

Qu. *What stirreth up anger?*

An. Froward words, ver 1.

Qu. *VVho speaketh right and according to knowledge:*

A. The tongue of the wise.

Qu. *VVho bableth and useth vain words?*

A. The mouth of the foolish, ver. 2.

Qu. *From whom nothing is hid?*

A. From the eyes of the Lord, for he beholdeth both the evill and the good, vers. 3.

Qu. *Doth his sight pierce into the depth of hell?*

An. Yes

Qu. *What learne you by that?*

An.

An. That he much more ſeeth into the hearts of men, ver. 11.

Qu. *When the heart is ioyfull what followes?*

An. A chearefull countenance.

Qu. *When the heart is ſad what enſues?*

An. Heavines of looke, ver. 13.

Qu. *How live the wicked?*

An. In continuall horror.

Qu. *How the upright conſcience?*

An. At a contiuall feaſt, ver. 15.

Qu. *Are the richeſt men moſt happie?*

A No: better is a little with the feare of the Lord, than great treaſure with trouble, ver. 16.

Q. *How is homely fare made ſweet and delicate?*

An. By love: for better is a Dinner of greene herbes with love, then a ſtalled oxe with hatred, ver. 17.

Qu. *What followeth the angry man?*

A. Woe and ſtrife.

Qu. *What followes the gentle and meeke?*

An. Peace and quietneſſe, ver. 18.

Qu *How ſeemeth the way of the ſloathfull?*

An. As an hedge of thornes.

Qu. *Why?*

An. Becauſe hee alwayes findeth ſome ſtay, and dares not goe forward.

Qu. *How ſeemeth the way of the diligent?*

An.

A. Plaine and ſmooth, though never ſo rugged.

Qu. *Why?*

A. Becauſe he is diſmaied at nothing, ver 10.

Qu. *Where doe mens thoughts come to nought?*

An. Where counſell is wanting.

Qu. *Where doe they proſper?*

A. Where much counſell is uſed, ver. 12.

Qu. *If we will live, what way muſt we tread?*

A. On high, that is, our converſation muſt be in heaven.

Qu. *Where lyes the way to death?*

A. Below, that is, in living after the faſhion of the world, ver. 24.

Qu. *When are words moſt acceptable.*

A When they are ſpoken in due ſeaſon, ver. 23.

Qu *To whom is the Lord neere when they pray?*

A. To the Godly.

Qu. *To whom is he farre off?*

A. To the wicked, ver, 29.

The Doctrine of the 16. Chapter.

Queſtion.

WHo is the guide of the tongue?

A. The Lord, for without him wee are

are nor able to speake a good word, ver. 1.

Qu. *What is the most abuse amongst men?*

A Selfe-conceit.

Qu. *How?*

A. In that every mans wayes are cleane in his own sight.

Qu. *But who disproueth them?*

A. The wisdome of the Lord that tryeth the spirit, ver. 2.

Qu. *Are all things created for the glory of God?*

A. All things.

Qu. *What, the wicked?*

A. Yea, the wicked, that in their destruction he may be glorified, ver. 4.

Q. *What is signe our sins are forgiven?*

A. An upright life after repentance, ver. 6.

Qu. *How ought a King to speake?*

Ar. With divine lips.

Qu *How is that?*

A. He must neither profane nor transgresse in judgement, ver. 10.

Qu. *What followeth of that?*

A His throne shall be established, v. 12.

Qu. *What is the wrath of a King?*

A. The messenger of death.

Qu *What is his favour?*

A. Life, or else a cloud of the latter raine, ver. 14. 15.

Qu. *Who is the Gentleman Vsher to destruction?*

A. Pride, ver. 18.

Qu. *To what is understanding compared?*

A. To a Well of life.

Qu. *Why?*

A. Because it overflowes with all sweetnesse of discipline, ver. 22.

Qu. *To what are the lips of an evill man compared?*

A. To consuming fire.

Qu. *And why?*

A. Because he destroyeth himselfe and others, vers. 27.

Qu. *Who setteth division amongst men?*

A. A Tale-teller, ver. 28.

Qu. *What is vertuous old age?*

A. A Crowne of glory, ver. 13.

Qu. *Who is the most valiant?*

A. Not he that vanquisheth a City, but he that bridles his owne fury, ver. 32.

The doctrine of the 17. Chapter.

Question.

Doe not high words become a foole?

A. No.

Qu. *What doth much lesse beseeme a Prince?*

A. A lying tongue.

Qu.

Qu. *What is the vertue of bounty?*

A. Like the vertue of a precious ſtone.

Qu. *How is that?*

A As the one draweth the eyes of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, verſ. 8.

Q. *What is the nature of moſt Princes?*

A. They will not be reproved.

Q. *What if they be?*

A. They will bee offended with them that doe it, ver. 9.

Qu. *What is a ſharpe word to a good nature?*

A. More than an hundred ſtripes to a perverſe foole, verſ. 10.

Qu. *Is a foole in his folly to bee ſhunned?*

A. Yea, as much as a Beare robbed of her whelps, ver. 12.

Qu. *From whom ſhall evill never depart?*

Qu. From him that rewardeth evill for good, ver. 13.

Qu. *May we juſtifie the wicked?*

A. No.

Qu. *May we condemne the juſt?*

A. Neither.

Q. *And why ſo?*

A Becauſe to doe either is abominable before the Lord, ver. 15.

Qu. *What good doth a foole get by his wealth?*

A. Nothing, if he seeke not wisedome ver. 16.

Qu. *How is a friend knowne?*

A. By his good will at all times, ver. 17.

Qu. *When is a foole counted wise?*

A. When he holdeth his peace, ver. 18.

The Doctrine of the 18. Chapter.

Question.

Is there any defect in wisedome?

A. No, it is like deepe waters or the well-spring of a flowing river, that is never empty, ver. 4.

Qu. *How is a foole insnared?*

A. By his owne lips, ver. 7.

Qu. *Who is the sloathfull kinne unto?*

A. To him that is a great waster, ver. 9.

Qu. *How?*

A. As the one gets nothing, so the other spends all, and both their lives end in poverty.

Q. *What is the meanes to rise to honour?*

A. Humility, ver. 12.

Qu. *What procureth audience before high persons?*

A. Gifts, ver. 16.

Qu. *How doe the words of the rich, and poore differ?*

An.

A. The one speaketh roughly, as depending on his wealth: the other meekly, as fearing poverty, ver. 23. & ch. 10. 15.

The Doctrine of the 19. *Chapter.*

Question.

VVHo gathers many friends?

A. He that is rich.

Qu. *VVho is destitute of comfort?*

A. He that is poore,

Qu. *Who shall not escape unpunished?*

A. A false witnesse,

Qu. *Who is he that shall perish?*

A. A teller of lies, ver. 9.

Q. *What is it to defer anger, and passe over offences with a charitable mind?*

A. Discretion in the soule, and glory to God, ver. 11.

Qu. *What is the Kings wrath compared unto?*

A. To the roaring of a Lyon.

Qu. *To what his favour?*

A. To the morning dew.

Qu. *From whence haue we riches?*

A. By inheritance from the world.

Qu. *But from whence a vertuous wife?*

A. From the hands of the Lord, ver. 14

Qu. *Who lendeth to the Lord?*

A. He that hath mercy upon the poore and he will be his recompence, ver. 17.

Qu. *Who is better than a rich lyer?*

A. A poore man that is true, ver. 22.

Qu. *How are the simple and ignorant admonished?*

A. By the punishment of the scornfull, ver. 25.

The Doctrine of the 20. *Chapter.*

Question.

WHy *must we beware of much wine?*

A. Because wine-bibbers are scoffers and apt to quarrell, ver. 1.

Qu. *Is it disgrace to cease from strife?*

A. No, but an honour.

Qu. *Why?*

A. Because every foole will be medling, ver. 3.

Qu. *Why will not the sloathfull plow?*

A. Because it is Winter.

Quest. *What shall hee therefore doe in Summer?*

A. Begge, ver. 4.

Qu. *What doth drowsinesse cause?*

A. Poverty.

Qu. *What doth watchfulnesse bring?*

A. Plenty of bread, ver. 13.

Qu. *How seems the bread of deceit?*

A. Sweet at the first.

Qu. *How afterward?*

A. Like gravell in the mouth, ver. 17.

The

The doctrine of the 21. Chapter.

Queſtion.

WHo is higheſt in authority under God?

A. The King.

Q. *Can he do all things as pleaſeth him?*

A. No, no other than God hath appointed.

Qu. *Why ſo?*

A. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Qu. *Is not the company of a contentious woman irkeſome?*

A. Yes, and it is better to dwell in a corner of the houſe top, than with ſuch a one in a wide Palace, ver. 9. & 19.

Qu. *Who ſhall cry and not be heard?*

A. He that ſtoppeth his eare at the crying of the poore, ver. 13.

Qu. *What is it to wander out of the way of knowledge?*

A. All one as to remaine amongſt the dead, ver. 16.

Qu. *Which is the better, wiſedome or ſtrength?*

A. Wiſdome.

Qu. *How proue you that?*

A. Becauſe wiſdome overthroweth the confidence of the mighty, ver. 22.

Qu. *May any thing prevaile against the decree of the Lord?*

A. No, neither wisdome, understanding, nor counsell, ver. 30.

The Doctrine of the 22 Chapter.

Question.

WHat is the estimation of a good name?

A More worth than riches, ver, 1.

Qu. *Why must wee flye the path of the froward?*

A. Because their way is full of thorns and snares, ver. 5.

Qu. *When wee see a plague hang over us for our offences, what must we doe?*

A. Hide our selues under the shadow of Gods mercy, by calling upon his name.

Qu. *But what doe the foolish at such a time?*

A, Goe one still without repentance, and are punished, ver. 3.

Qu. *To make children prove vertuous old men, what shall we doe?*

A. Instruct them therein in their youth, ver. 6.

Qu. *Why is borrowing grievous?*

A. Because the borrower is servant to the lender, ver. 7.

Qu *Who kindles strife?*

An. The scorner.

Quest.

Qu. *How must we quench it?*

A. By casting out the scorner, ver. 16.

Qu. *Whose familiarity ought Princes to vse?*

A. Such as are pure of heart, ver. 11.

Qu. *What will the Lord doe to them that rob the poore?*

An. Spoile the soules of them, as they spoile theirs, ver. 22. 23.

Qu. *With whom is it dangerous to converse?*

A. With the angry and furious man, vers. 24.

The Doctrine of the 23. Chapter.

Question.

AT the Table of a Ruler, what must we remember?

A. Sobriety, ver. 1. 2. 3.

Qu. *What is correction to a child?*

A. Deliverance from destruction, ver. 14.

Qu. *Is envie forbidden?*

A. Yea, against sinners.

Qu. *How?*

A. Not to vexe our selves at their prosperity nor grieve in that we are not like them, ver. 17.

Qu. *Why?*

A. Because they shall bee cut downe like grasse, and wither: but our hope shall

continue, Psal. 37. 1.

Qu. *Why must we not keep company with drunkards and gluttons?*

A. Because their lives are odious, and their end poverty, ver. 21.

Qu. *What part of our body must we dedicate to wisedome?*

An. Our heart, ver. 26.

Qu. *Why is a whore compared to a deepe ditch?*

A. Because shee devoureth the soules of many, ver. 27.

Qu. *To whom is woe, sorrow, wounds, and redneſſe of eyes?*

Anſ. To them that tarry long at the wine, ver. 30.

Qu. *What other inconveniences follow drunkenneſſe?*

A. Though it bee pleasant at the first, it biteth like a serpent in the end, it kindleth lust, and makes a man senseleſſe of wrong, ver. 22. 23. 24.

The Doctrine of the 24. Chapter.

Queſtion.

HOw is warre to be enterpriſed?

A. Adviſedly, and with counsell, ver. 6.

Q. When is a mans courage tryed?

A. In the day of adverſity, ver. 10.

Queſt.

Qu. *What must we doe when we see the innocent oppressed?*

A. Deliver them.

Qu. *But if we die not, are we excused to say we knew not?*

A. No, for God which searcheth the heart sees the contrary, ver 11. 12.

Qu. *What danger is hee in that reioyceth at another mans fall?*

A. To turne the wrath of God from the other upon himselfe, ver. 17. 18.

Qu. *Who is to be abhorred of the whole world.*

A. Hee that saith to the wicked, thou art righteous, ver. 24.

Qu. *Who is to be reverenced of the whole world?*

A. He that boldly rebuketh the wicked ver. 25.

Q. *In what state is the field of the sloathfull?*

A. Overgrowne with thornes and nettles, ver. 31.

Q. *What instruction receive we thereby?*

A. To beware of the like sin.

Qu. *What are the words of the sloathfull?*

A. Yet a little sleepe, a little folding of the armes: or there is a Lyon without &c, that so hee may still cherish his lazy humor, ver. 33.

The

The doctrine of the 25. Chapter

Queſtion.

VVHen is a Prince a meet veſſell for the Lords uſe?

A. When hee is purged from vice, and the corruption of lewd counſailers, ve. 5.

Qu. VVhat are words ſpoken in fit place compared unto?

A. Apples of gold ſet in pictures of ſilver, verſ. 11.

Qu. What is a faithfull meſſenger to him that ſends him?

A. As cold in extremity of heat, ver. 13

Qu. To what may wee liken him that beaſteth of falſe liberality?

A. To clouds and winde without raine making a great ſhew without any performance, ver. 14.

Qu. How muſt we taſte the pleaſures of this world?

A. As wee would honey, moderately, leſt we ſurfet, ver. 16.

Qu. VVhat is he like unto that beareth falſe witneſſe againſt his neighbour?

A. A hammer, a ſword, or the ſharpe arrow?

Qu. Why?

A. Becauſe his words bruiſe & wound, ver. 18.

Queſt.

Qu. *What is the unfaithfull like unto in the time of trouble?*

A. A broken tooth, or a sliding foote, ver 19.

Qu. *To take a mans garment from him in winter, what is it like?*

A. Vinegar poured upon Allome, because as the vinegar dissolveth the Allom, so doth such cruelty undoe the needy, vers. 20.

Qu. *Must we hate him that hateth us?*

A. No, but give him bread if hee bee hungry, and drink if he be thirsty, and so by noting our courtesie, his owne conscience shall reclaime him, ver. 21. 22.

Qu. *What is he like that cannot bridle his owne nature?*

A. A city without walls, subject to any danger, ver. 28.

The Doctrine of the 26. Chapter,

Question.

IS honour unmeet for a foole?

A. Yea, as inconvenient as snow in harvest, ver. 1.

Qu. *Need wee to feare the curse that is causelesse?*

A. No more than the sparrow doth, the fowler when she is in her flight, vers. 2.

Qu. *To whom belongs a spur or a whip?*

Ans.

An. To the horſe.

Qu. *To whom the rod?*

A. To the foole, ver. 3.

Qu. *What is it to give honour to a foole?*

A. Even the ſame as to hide a pearle among a heape of ſtones, ver. 8.

Qu. *Of whom is there leſſe hope than of a foole?*

A. Of him that is wiſe in his owne conceit, ver. 12.

Q. *What is it to meddle in a braule?*

A. As much as to take a curſt dogge by the eares ver. 17.

Qu *What doth the deceitfull man in his rage?*

A. Miſcheife, and ſaith it is a jeſt, like him that is mad, throwing fire-brands abroad, and muſt be borne withal, becauſe he is mad, ver. 18. 19.

The doctrine of the 27. Chapter

Queſtion.

Q. *OF whom muſt we be prayſed?*

A. Not of our ſelves, but of others, verſ. 2.

Qu *What is anger?*

A. Cruell.

Qu. *What is envie?*

A. Not to be ſtood againſt, ver. 4.

Q. *Why may we not boaſt of to morrow?*

An.

A. Becauſe we know not what the ſucceſſe of the day will be, ver. 5.

Qu. *What are the wounds of a lover?*

A. Faithfull.

Qu. *What are the kiſſes of an enemy?*

An. Dangerous.

Qu. *Who deſpiſeth delicate meats?*

An. He that is full.

Qu. *Who thinketh bitter things ſweet?*

A. The hungry ſoule, ver. 7.

Q. *Is the hearty counſell of a friend pleſant*

An Yes, as an oyntment of perfume, ſo doth it reioyce the heart, ver 9.

Qu. *In time of extremity what muſt we cleave to?*

A. Rather a Neighbour neere hand, than a brother farre off, ver. 10.

Qu. *Can a contentious woman bee concealed?*

A. No more than the wind, verſ. 16.

Qu. *Ought not he that attendeth to be recompenced?*

An. Yes, as he that keepeth the Fig-tree ſhall eat the fruit thereof.

Qu. *May the eyes of man be ſatisfied?*

A. No more then the graue, which is never full.

Q. *May a foole bee ſeparated from his folly?*

An. No, not if you bray him in a mortar with a peſtle, ver. 22.

Queſt.

Qu. *What is the duty of a Paſtor?*

A. To know the eſtate of his flocke, and to bee watchfull over them, ver. 23.

The Doctrine of the 28. Chapter.

Queſtion.

WHat is the terrour of a guilty conſcience?

A. To flye though no man purſue.

Q. *What is the ſecurity of Innocency?*

A. To be confident as a Lyon, ver. 1.

Q. *What cauſeth the change of many princes?*

A. The tranſgreſſion of the land, ver. 2.

Qu. *For whom doth the Uſurer gather his wealth?*

An. Not for himſelfe, but for ſome other that will uſe it better.

Qu. *Who ſhall obtayne mercy?*

An. He that confeſſeth his ſins.

Qu. *Who not?*

A. He that hideth his offences, ver. 13.

Qu. *Is it good to ſet a wicked ruler over the people?*

A. No, for he will behaue himſelfe like a roaring Lion, or hungry Bear, ver. 15.

Qu. *Shall goods ill gotten proſper?*

A. No they ſhall vaniſh, ver. 20. & ch. 20. 21.

Qu. *Shall a man that rebuketh finde fauour with the wicked?*

A.

A. Yes, in the end, more than he that flatters him, verſ. 23.

Qu. *What is he that robbeth father or mother?*

An. Beſide a thiefe, a deſtroyer, ver. 24

The Doctrine of the 29. Chapter.

Queſtion.

WHat is it to ſtand againſt correction?

A. Obſtinacy, a diſeaſe incurable, verſ. 1.

Qu *What comes by the authority of the righteous?*

A. Ioy and comfort.

Qu. *What when the wicked rule?*

A Sorrow and ſighing, ver. 2.

Qu. *How is a kingdome preſerved?*

A. When the Magiſtrates are juſt.

Qu. *How is it brought to ruine?*

A. When the Magiſtrates take bribes, verſ. 4.

Qu. *What is the end of flattery?*

A Deceit, ver. 5.

Qu *How is the foole knowne?*

A. By his laviſh ſpeech, he poureth forth his minde at once.

Qu. *How is a wiſe man knowne?*

A By his taciturnity, he will not ſpeak but upon occaſion, verſ. 11.

Qu. *How doth wickednes increaſe?*

An.

A. With the number of them that commit wickednesse, ver. 16.

Qu. *What doth too much lenity?*

A. Make a servant presume to be as a sonne, ver. 21.

The Doctrine of the 30. Chapter.

Question.

WHat is the danger that poverty may fal into?

A. Theft.

Qu. *What is the danger that wealth may fall into?*

A. Forgetfulnesse of God.

Qu. *What kind of life must we pray for?*

A. A competency, neither too much, nor too little, ver. 8. 9.

Qu. *What kind of people are those whose teeth are as swords, and whose jawes are knives to eat up the poore?*

An. Vsurers and Extortioners, ver. 14.

Qu. *Which bee the foure things that are never satisfied?*

A The grave, the barren wombe, the earth for water, & the fire for fuel, ver. 16.

Qu *What are the three things that are hid, and the fourth that cannot be knowne?*

A. The way of an Eagle in the aire, the path of a Serpent over a rocke, the course of a shippe in the Sea, and the haunt of a man

man with a maide, ver. 19.

Qu. *What are the foure things that commonly abuse the estate whereunto they are called?*

An. A servant put in authority, a foole at a banquet, a hatefull woman married, and a handmaid the heire to her mistris, vers 23.

Qu. *Which are the foure small creatures that giue checks to men for wisedome?*

An. The Pismire that prepareth meate in summer against winter: the Cony, that builds her house in the rock: the Grashopper, that obserueth order, yet hath no Ruler: and the Spider, that takes hold in Kings Palaces, ver. 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

VVHat learne you in this Chapter?

A. To be chast and temperate, ver.

Qu. *Chaste as how?*

An. In these words, Give not thy strength to women.

Qu. *Temperate as how?*

A. To refraine from drinking of wine, vers. 4.

Qu. *What learne you else?*

A. How to know a vertuous woman:

Qu. *How is a vertuous woman knowne?*

Ans.

A. By her painfulnesse : shee seeketh woolll and flaxe, and laboureth cheerfully, ver. 13. By her watchfulnesse shee will rise while it is yet night, vers. 15. By her providence: with the fruit of her hand shee planteth a vineyard, vers. 16. By her charity shee stretcheth out her hand to the poore, ver. 20. and by her faith in the latter day she shall reioyce, &c. ver. 25.

The end of Proverbs.

ECCLESIASTES, or the PREACHER.

Question.

WHo wrote this Booke?

A. Salomon.

Qu. *VVhy is it called by the name of a Preacher?*

A. Because Salomon by way of exhortation, labours to instruct all men how to hate the vanities of the world and to affect nothing but heavenly blessednesse.

Chapter. 1.

Question.

WHat are the pleasures of this life?

A. Vanity of vanities, ver. 2.

Qu. *Is there any thing under heaven that a man*

man may ſay hath not beene before?

A. Nothing ver. 10.

Qu. *Is wiſedome likewiſe vaine?*

A. Yes, and vexation of ſpirit, ver. 17.

The Doctrine of the 2. *Chapter.*

Queſtion.

WHerin then conſiſteth happineſſe; In mirth and ioy?

A. No, ver. 2.

Qu *In banquetting?*

A. No, ver. 3.

Q. *In ſumptuous buildings?*

A. No, ver. 4.

Qu. *In gold and ſilver?*

A. No, ver. 6.

Qu. *In multitude of ſervants?*

A. No, ver. 7.

Qu. *In authority?*

A. No, ver. 8.

Qu *What is the reaſon?*

A. Becauſe they are all tranſitory, and leave behinde them vexation of ſpirit, verſ, 11.

Qu *Wherein is the foole and wiſeman alike?*

A. In death. ver. 16.

Qu. *What are the dayes of man?*

A. Travilae and ſorrow, ver. 23.

Chap.

Chapter.3.

Queſt. *What is hereſet downe?*

An. The mutability of time.

Qu. *What learne we by that?*

An. Firſt, that nothing in this world is permanent: Secondly, not to be grieved if we haue not all things at once, nor enjoy them ſo long as we would, from ver. 1. to the 8.

Qu. *Why can we haue nothing but by painfull travell?*

A. Becauſe thereby the Lord doth humble us, verſ. 10.

Qu. *Are the conditions of men and beaſts alike?*

A. Yes, touching the death of their bodies, ver. 19.

Qu. *How doe they differ?*

A. The one is partaker of reaſon, the other is governed by ſenſe: the one periſheth body and ſoule, the other liveth eternally.

Qu. *How both in body and ſoule?*

A. After the reſurrection of the fleſh.

Chapter 4.

Queſtion.

How doth hee further proue vexation of ſpirit? *A.*

An. In that the innocent are still oppressed, & no man comforteth them, v. 1.

Qu. *How is the poore man preferred before the King?*

A. By wisdome, ver. 13.

Qu. *What is the bond of friendship?*

A. Society.

Qu. *What is the benefit of society?*

An. Mutuall comfort and helpe, one man of another, vers. 10. 11. 12.

The Doctrine of the 5. Chapter.

Question.

IN speaking to God what must we avoid?

A. Temerity and multitude of words.

Qu. *Who doth see the oppression of the poore?*

A. The Lord.

Qu. *Who shall redresse them?*

A. He that sees them, ver. 7.

Qu. *What learne we by this?*

An. Not to bee astonished at the malice of the world, since our Revenger lives.

Q. *How is the desire of the covetous?*

A. Insatiable, ver. 9.

Qu. *For what is the night appointed?*

A. For rest to all creatures.

Qu. *How rests the covetous man?*

A. Vnquietly.

Qu.

Qu. *How reſts the poore labourer?*
A. His ſleep is ſweet unto him, ver. 11.

The Doctrine of the 6. Chapter.

Queſtion.

HOw *is the rich man miſerable?*
A. In that God hath given him much treaſure and wealth, and hee wanteth the power to enioy it, ver. 2.

Qu. *How commeth that to paſſe?*
A. Either by parſimony, loſſe, or ſudden death.

The doctrine of the 7. Chapter.

Queſtion.

VVHy *is the day of death better than the day of birth?*
A. Becauſe our birth is the entrance to ſorrow and affliction: and our death the gate to ioy and happineſſe, ver 3.

Q. *VVhy is it better to goe into the houſe of mourning, than into the houſe of laughter?*
A. Becauſe in the houſe of mourning we ſhall behold the iudgment of God, & thereby learne to amend our lives, ver 4.

Qu. *VVhy is it better to heare the rebuke of a wiſeman, than the ſong of a foole?*
A. Becauſe the one is inſtruction, the other

other loſſe of time.

Qu. *What is the perverſeneſſe of the world?*

A. That the juſt ſometime periſh, and the wicked man continueth long in his malice, ver. 17.

Qu. *When wee are admoniſhed to leave wickedneſſe, what muſt we doe?*

A. Come at the firſt call.

Chapter 8.

Queſtion.

Whom doth a Tyrant hurt?

A. Himſelfe as well as others, ver. 9.

Qu. *Doth God puniſh ſinners?*

A. Yes.

Qu. *Wherefore?*

A. For their tryall, and to their greater comfort, verſ. 12. 13. 14.

Chapter 9.

Queſtion.

DOe proſperity and adverſity teach us whom God loveth, & whom he hateth?

A. No.

Qu. *Why?*

A. Becauſe they happen indifferently both to the righteous & unrighteous, v. 2.

Qu. *What is the difference then?*

A. The righteous are aſſured of Gods favour by faith, ſo are not the other.

Qu. *What is the opinion of Epicures?*

A. They had rather to be abiect and live, than honourable and dye, which is meant by the liue dogge, and dead Lyon, ver. 4.

Qu. *Why were they of that opinion?*

A. Becauſe after this life they thought there was no other being.

Qu. *How doth the world deceiue her fauorites?*

A. By making them thinke they are bleſſed of God, when they haue wealth and good ſucceſſe in this life.

Q. *Are not thoſe the bleſſings of God?*

A. Yes, to them that uſe them to his glory, and the benefit of the poore, otherwiſe not.

Chapter 10.

Queſtion.

HOw *are the deeds of the wiſe?*

A. Diſcreet.

Qu. *How are the deeds of the foole?*

A. Raſh and abſurd, ver. 4.

Qu *What vanity doth* Salomon *elſe note in this Chapter?*

An. That the worthy are diſplaced, and the unworthy aduanced, verſe 6. 7.

That

That the land is miſerable, whoſe Prince wanteth wiſdome, and whoſe Nobles are given to their own luſts and pleaſure ver. 16.

Qu. *What treaſon doth God condemne in a ſubject againſt his Prince?*

A. Not onely treaſon in act, but treaſon in thought, ver. 20.

Chapter 11.

Queſtion.

TO whom muſt the rich be liberall?

A. To the poore.

Qu. *When?*

A. In this life, becauſe after death there is no further power.

Qu. *How muſt they be liberall?*

A. In diſperſing their almes to many.

Q. *By what example are wee taught to be charitable?*

A. By the cloud, that poureth raine: by the ſea, that caſteth up her encreaſe: by the earth, that yeeldeth variety of fruits: by the ſunne, that caſteth out his beams from Eaſt to Weſt: all which are not thus ſerviceable and gracious for themſelves, but for the benefit of others.

Q. *How ſhall the charitable man be rewarded?*

A. With plenty on earth, and treaſure in heaven.

Qu. *If vanity bee forbidden, why doth* Salomon *in the* 9. *ver. of this chap. counſell us to follow the luſts of our owne hearts?*

A. He doth it in deriſion, as if he ſhould ſay) Goe to you worldlings, glut your ſelves with all manner of vanity, but remember one day you ſhall come to judgement for all, ver. 9.

Chapter. 12.

Queſtion.

TO *whom muſt we dedicate our youth?*

An. To the Lord.

Q. *Why?*

A. Becauſe in age we ſhall be more unapt, ver. 1.

Qu. *How ſhall wee bee more unapt?*

A. By reaſon of the weakneſſe of the body, which is ſet downe in the 3. 4. 5. 6. and 7. verſes.

Qu. *Whither returns the ſoule in death?*

A. To him that gave it, ver. 7.

The end of Eccleſiaſtes.

The Song of SALOMON.

Chapter 1.

Queſtion.

WHat *is contained in the Song of* Salomon? *Anſ.*

A. A lively description of the mutuall love between Christ and his Church, under the names of Bride & Bridegroome.

Qu. *What is understood by the Church?*

A. Every faithfull soule.

Qu. *To what doth the faithfull soule compare her Bridegroome Christ Iesus, in this first Chapter?*

A. To the savour of a sweet ointment because of his gracious benefits towards her, ver 2. To the Chariots of *Pharaoh*, because of his power and strength, ver. 8. To a bundle of myrrhe, because of his holinesse, ver. 12. To the grapes of Engedi, for his saving health, ver. 3.

Qu. *Can the soule approach neere vnto Christ upon her owne accord?*

A. No, not except shee be drawne, that is, incited by his holy Spirit, ver. 3.

Chapter. 2.

Question.

Where doth the Church desire to rest?

A. Vnder the shadow of Christ, comparing him to a tree, ver. 3.

Qu. *To what doth Christ compare his Church?*

A. To a rose and a lilly amongst thorns.

Qu *Why?*

A. First, for her beauty and pleasure:

Secondly, for her excellency, aboue all other things, in that all other things in respect of her but are as thornes, ver. 2:

Qu. *How doth shee figure the comming of Christ?*

A. Vnder the name of a Roe, or young Hart, looking through the grates of a window.

Qu. *What is understood by that?*

An. The divinity of Christ, shining through his humanity, ver. 9.

Qu. *Cannot hee then be perfectly knowne in this life?*

A. No, no more then hee that stands behinde a grate can be wholly or perfectly seene to our bodily eyes.

Qu. *What did Christ after he came?*

A. Called to his beloved the Church, ver. 10.

Qu. *Did shee appeare at his calling?*

An. No, shee hid her selfe in the holes of the Rocks, ver. 14.

Q. *Why did shee so?*

A. Because of her sinnes.

Qu. *How did he comfort her?*

A. By telling her the Winter was past, that is, sinne was killed: and the cheerful Spring appeared, that is, grace and salvation was come, ver. 11. 12.

Qu. *What is the Church compared unto?*

A. A Dove.

Qu.

Qu. *Why?*

A. Becauſe of her meekneſſe, ver. 14.

Qu *What are the enemies of the Church compared unto?*

A. To Foxes.

Qu. *Why?*

A. Becauſe of their malice and craft, ver. 15.

Chapter 3.

Queſtion.

WHat is the deſire of the Church?

A. To bee joyned inſeparably with Chriſt, ver. 4.

Qu. *How doth ſhee thinke to ſatisfie her deſire?*

A. By ſeeking after him.

Qu. *When?*

An. At all times, and in all places: but eſpecially in the time of trouble and perſecution, ver. 11.

Qu. *Will he heare her?*

A. Yes, and deliver her, making her riſe out of the Wilderneſſe of affliction like a pillar of ſmoake perfumed with myrrhe and incenſe.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then doe?*

A. Shew her his place of reſt, the guard

set to attend it, and his crowne of glory, ver. 7. 11.

Qu. *What be those?*

A. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happines.

Chapter 4.

Question.

VVHat doth Christ in this Chapter?

A Set forth the beauty of his spouse

Qu. *How?*

A. By comparing her to divers precious and pleasant things.

Qu. *To what doth he compare her eyes?*

A. To a paire of doves eyes, ver. 1.

Qu. *To what her haire?*

A. To a flocke of goats looking downe Gilead, ver. 1.

Qu. *To what her teeth?*

A. To the flocke of sheepe new washt, ver. 2.

Qu. *To what her lips?*

A. To a thread of scarlet, or the dropping of the honey-Combe, ver. 3. 11.

Qu. *To what her neeke?*

A. To the tower of David, ver. 4.

Qu. *To what her breasts?*

A. To two young Roes, feeding amongst lillies, ver. 5.

Qu.

Qu. *To what her loue?*

A. To the pleasure of wine, or the savour of sweet spices, ver. 10.

Qu. *To what her whole body?*

A. To a garden planted with Pomegranates, Spikenard, Calamus, Cinnamon, Myrrhe, Aloes, and all other chiefe Spices, ver. 12. 13. 14.

Qu. *The Church or the soule of the faithfull being compared to a garden, what doth she?*

A. Call upon her Bridegroom (Christ Iesus, to be unto her a fountaine of living water, and to breathe upon her with the breath of his holy spirit, that shee may fructifie.

Qu. *In what?*

A. In loue and true obedience.

Qu. *Why is the Church of Christ compared unto these earthly perfections?*

An. Because of our weake capacity that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his Elect.

Chapter 5.

Question.

What doth Christ in this 5. chapter?

An. Call the faithfull to a banquet of Spices, hony, milke, and wine.

Qu. *What is ſignified thereby?*

An. His bounty in heaping his graces upon the faithfull, ver. 1.

Q. *Are we ready to come when he calls?*

A. No, ſleepe, that is, the cares of this world detaine us, ver. 2.

Qu. *Doth he then ſtraight forſake us?*

A. No, he ſtands without, calling ſtill till his locks be wet with the dew of the night.

Qu. *What underſtand you by that?*

An. The long patience of the Lord towards ſinners, ver. 2.

Qu. *But if we abuſe this patience, what ſhall befall us?*

A. Wee ſhall ſeeke the Lord, and hee will not be found, ver. 6.

Qu. *In his abſcence what ſucceſſe have wee?*

A. Wee fall into the hands of cruell watchmen.

Qu. *Who be they?*

A. Falſe Teachers.

Qu. *How doe they handle us?*

A. Wound our conſciences with their traditions ver. 7.

Qu. *What markes doth the Church deliver of Chriſt to finde him out?*

A. She ſaith his head is of gold, ver. 11. His eyes are like doves eyes, ver. 12. His cheeks are as beds of Spices, and ſweet

flowers

flowers, ver. 13. His lippes like Lillies dropping with Myrrhe, ver. 13 His hands as rings of gold, set with the Chrysolite, ver. 14. His belly Ivory covered with Saphires, ver. 14 His legs as pillars of marble set upon sockets of gold, ver. 15. His countenance as Libanon, vers. 15. His mouth as sweet things, ver. 16.

Q. *What is signified by these comparisons?*

A. The infinite gifts and graces which the presence of Christ brings to the faithfull.

Chapter 6.

Question.

How it the Church assured of the love of *Christ?*

A. By his words.

Qu *What are they?*

A. I am my beloveds, and my beloved is mine, ver 2.

Qu. *How many Churches be there?*

A. But one true Church, as there is but one Christ, the head thereof.

Q. *How ought that Church to be affected?*

A Chastly, and without pollution.

Qu. *How is her aspect?*

A. Fresh as the morning, faire as the Moone, cleare as the Sunne, and terrible as an army with Banners, ver. 9.

Chap.

Chapter 7.

Question.

HOw many are the ſpeciall vertues of the Church?

A. Faith and good works.

Qu. *How are they expreſt unto us?*

By the ſimilitude of the Palme-tree, ver. 7.

Qu. *What are the properties of the palme-tree?*

A. The leaves are alwayes greene, and the fruit continuall.

Q. *Apply it?*

An. As the tree is alwayes greene, and full of fruit, ſo ought our faith to be flouriſhing, and our good deeds without ceaſing.

Chapter 8.

Question.

OF *whom will the Church be taught?*

A. Of Chriſt alone, ver. 2.

Qu *By whom is ſhee upheld?*

A. By the ſtrength of his hands, ver. 3.

Q. *In what ſort doth ſhee deſire Chriſt to manifeſt his love towards her?*

A. By ſetting her as a ſeale upon his heart, and a ſignet upon his arme, ver. 6.

Qu.

Qu. *What is his loue?*

A. A burning zeale not to be quencht, verſ. 7.

Qu. *How is his jealouſie?*

A. Cruell, like the grave, ver 6.

Qu. *Where is the dwelling of Chriſt?*

An. In his Church.

Qu. *How muſt it be fortified with his preſence?*

A. With a wall and a doore.

Qu. *What is underſtood by theſe two things?*

A. Fidelity and conſtancy.

The Propheſie of Isaiah.

Queſtion.

How was Iſaiah *deſcended?*

A From the linage of Kings.

Qu. *Who was his Father?*

A. Amoz brother to *Azariah* King of Iudah.

Qu. *How long did he propheſie?*

A. Threeſcore and foure yeeres, from the time of *Vzziah* to the reigne of *Manaſſeh.*

Qu. *Who put him to death?*

A. Manaſſeh.

Qu *Vpon how many points doth the doctrine of the Prophets conſiſt?*

A. Upon three.

Queſt.

Qu. *Which be they?*

A. Instruction, reprehension, and consolation.

Q. *Instruction how?*

A. To teach them to know their sins.

Qu. *Reprehension how?*

A. To rebuke them for sinne.

Qu. *Consolation how?*

A. To comfort them upon their repentance.

Chapter 1.

Question.

WHat was the first sin Isaiah *reproved?*

A. The ingratitude of the Israelites

Qu *Wherein stood their ingratitude?*

A. In forsaking their God that had nursed and brought them up.

Qu. *How did he shew them their ingratitude?*

A. By the example of brute beasts: The oxe and the asse know their Masters crib, but Israel forgets his God, ver. 3.

Qu. *What was the second sin* Isaiah *reproved?*

A. Obstinacy or stubbornnes of heart.

Qu. *How were the Israelites obstinate?*

A. In that being plagued, they continued still in their wickednesse, ver. 5.

Qu. *What is threatned to such kind of people?*

An.

An. Desolation to their land, and destruction to themselves, ver. 7, 8

Qu. *What is the third sinne* Isaiah *reproved?*

An. Hypocrisie?

Qu. *Wherein were they Hypocrites?*

A. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor repentance.

Qu. *To pray then, or to doe any other service to God without faith and repentance, how is that accepted?*

A. The Lord turnes away his face, hates it, and thinkes it abhominable, ver. 13. 14 15.

Qu. *But if wee come with a pure heart, how will hee deale with us?*

An. Though our sinnes were as redde as Crimson, he will make them as white as snow. ver. 18.

Q. *What was the fourth sinne* Isaiah *reproved?*

A. Extortion: their hands were full of blood: their Princes maintained theeves, and delighted in bribes: nor was the widow or Fatherlesse regarded.

Qu. *How did God account of them for these offences?*

An. As his enemies, ver. 24.

Qu. *How did he threaten to punish them?*

Ans.

A. Bypowring out his vengeance upon them.

Qu. *After what manner?*

A. In burning out the drosse of their wickednesse by the fire of affliction, ver. 25,

---

Chapters 2. 3 4.

Question.

1 *N all the threatnings which God pronounceth against the world for sin, what is still remembred?*

A. The mercy of his covenant, that his Church should still be preserved & planed.

Qu. *Where?*

A. In Ierusalem, first, & after through the whole world, ver. 2.

Qu. *What learne you by that?*

A. That the gentile as well as the Iew shall bee made partaker of the reconciliation between God and man, by the comming of Iesus Christ.

Qu. *What was the fift sin* Isaiah *reproved?*

A. Haughtinesse of minde.

Q *How was it punished?*

A. By being brought low, chap. 2. 12.

Qu. *What was the sixt sinne* Isaiah *reproved?*

Ax.

A. Mens confidence in their riches.

Qu *How was it punished?*

A. They were made poore, ch. 2. 19.

Qu. *Where rests the spoile of the poore?*

A. In the hands of the covetous, c. 3. 14.

Qu. *What was the seventh sinne* Isaiah *reproved?*

A. The pride of women.

Qu *Wherein did their pride consist?*

A. In their looks, in their gate, and in their cloathing.

Qu *How were their looks?*

A. Haughty.

Qu. *How was their gate?*

A. Mincing, and they made a tinckling with their feet, chap. 3. 1.

Qu *How was their attire?*

A. Too costly and effeminate, using perfumes, bracelets, eare-rings, curlings, & such like, more than was needfull.

Qu. *How did God punish them?*

A. He turned their sweet odours into stinkes, their neat array into sack-cloth and ragges, their pride of haire into baldnesse, and their beauty into burning, chap. 3. 24.

Q. *Doth God hold the husbands of such women excused?*

A. No, he lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate

nate persons to rule the land, ch. 3. 24.

Chapter 5 to 7.

Question.

WHat doth Isaiah *compare the house of Israel unto?*

A. To a vineyard.

Qu. *Who planted it?*

A God.

Qu. *With what?*

A. With the best plants.

Qu. *What fruit brought it forth?*

A. Wilde grapes.

Qu. *What did the Lord doe to it then?*

A He puld downe the hedge, and laid it waste, ch. 5. 1. 2. 3.

Qu. *Apply this to the present time?*

A. England may bee said to bee the vineyard of the Lord, the inhabitants his vine, which hee hath a long time cherished and defended; but if hee finde wee bring forth wilde grapes for good grapes; deeds of corruption for deeds of sanctity: hee will suffer us to be trodden downe and destroyed.

Qu. *Against how many sorts of men doth* Isaiah *pronounce a woe in this Chapter?*

A. Against foure.

Qu. *Which are the first?*

A.

A. Extortioners, Woe unto them that joine house to house, and land to land, chap. 5. 8.

Qu. *Which are the second?*

A. Drunkards, Woe unto them that rise early to drinke wine, and to them that continue untill night, chap. 5. 11.

Qu. *Which are the third?*

A. Inticers to vanity, Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes, chap. 5. 15.

Qu. *Which are the fourth?*

A. Perverters of truth, Woe bee unto them that speake good for evill, and evill for good, which put darkenesse for light, and light for darkenesse, ch. 5. 20.

Qu. *Which are the fift?*

A. Contemners of government, Woe unto them that are wise in their owne conceit, chap. 5. 21.

Qu. *How shall it be with those men?*

A. Their root shall bee as rottennesse, and their bud as dust.

Qu. *What else?*

A. The Lord will make a signe to a strange nation, that shall come suddenly upon them, and destroy them, ch. 5. 26.

Question.

DId Isaiah propheſie of Chriſt?

An. Yes.

Qu. *How?*

A. That he ſhould be born of a Virgin, and be a ſtumbling blocke to many of the Iewes, ch. 7. 14.

Qu. *What ſhould his name be?*

A. Immanuel.

Qu *What doth that ſignifie?*

A. God with us: which name can agree with none but Chriſt, becauſe hee was both God and man, ch. 7. 14.

Qu *Why did God ſend Chriſt the Meſſias?*

A. Firſt in regard of his promiſe, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu *Whom did God make his inſtruments for puniſhing the Iſraelites?*

A. The Aſſyrians and Egyptians.

Qu. *How did they uſe their authority?*

A. To their owne glory.

Qu *What was their reward?*

A. Hee was to them a fire, and conſumed them, and to his repentant people a light to comfort them, chap. 10. 13. 17.

Qu. *Who was that light?*

An.

A. Christ the perpetuall Peace-maker, chap. 11. 6. 7. 8.

Qu *Who was the fire that destroyed the Assyrians?*

An. The Medes and Persians, ch. 13. 17

Qu. *How did Christ punish the Israelites?*

A. As his children, to chastise them chap. 14. 1.

Qu. *How the Assyrians and others?*

An. As his enemies, quite to destroy, them, chap, 13, 19.

Qu. *Against how many Kingdomes did* Isaiah *propheſie?*

A. Against eight.

Qu. *Which be they?*

A. The Kingdome of the Egyptians, chap. 19. The Kingdome of the Caldeans ch. 21. The Kingdomes of Tyre and Sidon, The Kingdome of the Assyrians, ch. 10. 16. The Kingdome of the Israelites ch. 22. The Kingdome of the Arabians, ch. 21. And the Kingdome of the divel, ch. 27.

Qu. *In which of these Kingdomes did God still reserve a small number to himselfe*

A. In the Kingdome of the Hebrewes.

Qu. *Were the people soone instructed in the word of God?*

A. No, but with much adoe, and often repeating, precept upon precept, and line

line upon line, chap. 28. 13.

Qu. *What was the reason?*

A. Their corruption of life, and slackneſſe to all goodneſſe, chap. 28 7.

Q. *How were they corrupt in life?*

A. By profeſſing God with their lips, & denying him in their heart, ch. 22. 13.

Qu. *What was the puniſhment aſſigned unto them for that?*

An. Their Prophets were blinde and could not direct, and they had their eyes ſhut up, that they could not ſee what was good for themſelues.

Queſt. *What is the Doctrine wee learne thereby?*

A. That the Preacher can neither teach nor the hearer underſtand, except God open the mouth of the one, and prepare the heart of the other

Qu. *How doth God puniſh ſinners in this life?*

A. With the bread of adverſity, and the water of affliction, ch. 30. 20.

Queſt. *But if they repent how bee they rewarded?*

A With great plenty.

Qu. *What is the puniſhment of the wicked after this life?*

A. The torments of hell.

Qu. *Is there any mention of hell in the booke of* Iſaiah?

An,

An. Yes.

Qu. *Where?*

An. In chap. 30. 33.

Qu. *Repeat the description?*

A. Tophet is prepared of old, even for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimstone doth kindle it.

Chapter. 31 *to* 45.

Question.

When we trust in the Lord, how doth he defend us?

A. As the Lion doth his prey, ch. 31. 5.

Qu. *But if wee forsake him, and seeke helpe of others, what shall become of us?*

A. Both the helper & the helped shall perish, chap. 24. 3.

Quest. *What shall their habitation bee made?*

An. A hold for Dragons, and a Court of Ostriches, ch. 34. 13.

Q. *What shall it yeeld?*

A. Thornes, nettles, and thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

A. Flourishing and full of joy, there shall neither Lyon, nor noysome Beast come neere it, chap. 32. 2. 3. The weak

shall

shall be made strong, ch. 35.4. The blind shall see, the deafe shall heare, chap. 35.5. The lame shall leape, the dumbe shall speake, chap. 35.9.

Qu. *Who doth* Isaiah *propheſie should prepare the way of Christ?*

A. Iohn Baptiſt, cap. 40.

Qu. *Where should hee proclaime his meſſage?*

A. In the wilderneſſe.

Qu. *What should his direction be?*

A. To have lets removed, c. 40.4.

Qu. *May the eſſence of God be comprehended vnder any forme?*

A. No, no more than waters can bee held in a mans fiſt, heaven meaſured with a ſpan, the duſt of the earth numbred, or the mountaines waighed, ch. 40.12.

Qu. *What is the earth in his ſight?*

A. As a little duſt.

Qu. *What the nations of the earth?*

A. As a drop of water, or as graſhoppers chap. 40.15.22.

Qu. *But what are they whom the Lord exalteth?*

An. As a threſhing inſtrument, able to bruiſe mountaines to powder, or as a whirle-winde, to ſcatter hils like chaffe, ch. 41.15.16.

Qu. *How doth* Iſaiah *teach the people to abhorre idolatry?*

An.

A. By describing unto them the power of God, and the weakneſſe of Idols, ch. 41.22.23.

Q. *Declare the difference?*

A. God is a living eſſence:
Idols a dead mortall.
God is without beginning:
Idols are made with mens hands.
God can doe all things:
Idols nothing.
God knoweth all things:
Idols nothing.

Queſt. *What comfort have the faithfull in diſtreſſe?*

A. To thinke they haue a God that is able, willing, and promiſed to deliver them, chap. 43.

Chapter 45. to 55.

Queſtion.

BY *whom did God promiſe deliverance to his people from the captivity of Babylon?*

A. By *Cyrus* King of Perſia.

Qu. *What was* Cyrus?

A. An heathen Prince.

Qu. *Did he not know God?*

A. Yes, by a certain particular knowledg of his power, but not to worſhip him aright, chap. 65.1.4.

Q. *How many yeeres did* Iſaiah *propheſie of this deliverance before it came to paſſe?*

A. An hundrd yeares.

Q. *Why did God chuse a heathen Prince to deliver his people ?*

A. The more to expresse his love and power: for the unlikelier the means was, the greater cause had the Israelites to glorifie him.

Qu. *Were not the Babylonians Gods instruments for the punishing of his people?*

A. Yes.

Qu. *Why then is he so much offended with them for doing it ?*

A. Because in executing his judgments, they shewed no mercy, and waxed proud by his victory, ch. 47. 6. 7.

Quest. *What is the cause of Israels captivity?*

A. Their transgression.

Qu. *What is the cause of their deliverance ?*

A. The Covenant of Gods mercy, ch. 50. 1.

Q. *Of what continuance is Gods mercy ?*

A. For ever: the heavens shall vanish like smoake, and the earth waxe old like a garment, but the salvation of the Lord shall not bee abolished, ch. 51. 6

Qu. *Of what continuance are his judgements?*

A. But for a time: Can a woman forget the child of her wombe; If shee could, yet

yet the Lord shall not forget his, ch. 40. 15. & ch 51. 22. & ch. 54. 8.

Q. *To whom then must the afflicted fly?*

A. To God.

Qu. *How will he establish them?*

A. In glory: their foundation shall be of precious Stones, Chapter 54. 11. In peace: they shall bee farre from oppression, chap. 54. 14. In strength: whosoever shall gather himselfe against them, shall fall, chap. 54. 15.

Chapter. 55 to 65.

Question.

For what doth God offer these blessings unto us?

An. Neither for gold nor silver, and freely, as the Prophet saith: Come, buy water, wine and milke, without silver, and without mony, chap. 55. 1.

Quest. *What is meant by water, wine, and milke?*

A. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. *What is the recompence God requireth?*

A. Obedience, to execute justice, the benefit whereof returnes unto man, chap. 56. 1.

Qu. *How are our vertues acceptable?*

A. If they be without hypocrisie.

Qu. *How doe hypocrites fast?*

A. In punishing the body, and putting on sackcloth, notwithstanding that their hearts are full of malice, ch. 58. 4. 5.

Qu. *How doe the faithfull fast?*

A. In breaking the bonds of wickednes in feeding the hungry, in visiting the captive, & clothing the naked, ch. 58. 4. 5.

Qu. *What brings us to the knowledge of these things?*

A. The preaching of the Word.

Quest. *What kinde of men must Preachers be?*

A. In voice Trumpets: in care watchmen, to cry aloud, and continually, chap. 58. 1. & chap. 62. 6.

Chapter 65. & 66.

Question.

BEcause the Iews had such preachers amongst them continually, and yet fell from the Lord, what was their punishment?

A. They were rejected, ch. 65. 13.

Qu. *Who were chosen in their stead?*

A. The Gentiles, ch. 65, 1.

Qu. *What are they?*

A. All nations but the Jewes.

Qu. *Doth his mercy extend to all?*

A.

A. Yea, and his Maiesty beyond all.

Qu. *How doe you proue that?*

An. Because when the Iewes would haue built him an house, he forbad them chap 66. 1.

Qu. *What was the reason?*

A. Hee filleth heaven and earth with his glory, and therefore cannot be included in a temple of stone.

JEREMY.

Chapter 1. to 10.

Question.

WHere was Jeremy *borne?*

A. In Anathoth, a City within three miles of Ierusalem.

Qu. *Whose Son was he?*

A. The Son of *Hilkiah.*

Qu *When began he to propheſie?*

A. In the thirteenth yeere of *Iosiah* King of Iudah.

Qu. *How long did he propheſie?*

A. Till the captivity in Babylon, and somewhat after.

Qu *How many yeeres was that?*

A. About forty yeeres.

Quest. *When was he sanctified to this office?*

A. Even from his Mothers wombe, ch. 1. 5.

Qu. *What did he after he was called?*

A. Proclaime the will of him that sent him, without feare, ch. 1, 17.

Qu. *What doe we learne thereby?*

A. Ministers must not intrude themselves into the Church, before they are called: and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Quest. *What is the first sinne* Ieremy *reproved?*

A. Idolatry.

Qu. *In what words?*

A. My people haue forsaken mee the fountaine of liuing waters, to digge them pits, yea broken pits, that can hold no water, chap. 2. 13.

Quest. *After this sinne what is required of us?*

A. Repentance.

Qu *Vpon repentance what is promised?*

A. Mercy, chap. 3. 12.

Qu. *In their repentance what did they?*

An. Turne to the Lord.

Qu. *How ought wee to turne vnto the Lord?*

A. With our whole hearts.

Quest. *If wee do not so, what doe we incurre?*

A. His wrath for counterfeiting.

Qu *What is Gods wrath like?*

Anſ.

A. A consuming fire, chap. 4.4.

Qu. *What is his mercy like?*

A. The waters of Siloah.

Qu. *Wherein did God shew his justice upon Israel?*

A. In delivering them into the hands of their enemies.

Qu. *Wherein his mercy?*

A In saving some (for, saith hee, I will not make a full end of you) to continue his Church, ch. 5. 18.

Qu. *Were the people so full of wickednes, that the Lord was so much incensed against them?*

A. Yes, they did cast out malice & cruelty, as a fountain doth her waters, c. 6. 7.

Qu. *Was there no estate clecre?*

An. No, neither Prince, Priest, nor People.

Qu. *What were their generall sinne?*

A. Covetousnesse, ch. 6. 13.

Qu. *What was their particular sins?*

A. The Prince did not execute justice, ch. 5, 28. The Priests did flatter the people in their sins, crying Peace, peace when there was no peace ch 6. 14. The People were of uncircumcised eares, and tooke delight rather in vaine things, than profitable doctrine, ch. 6. 10.

Qu. *All this considered they could not but see their owne destruction.*

A. They did.

Qu. *And how did they thinke to escape?*

A. By flying to the Temple, where God had promised for ever to be present.

Qu. *But how did God answer them?*

A. In these words: Will you steale, murther, and commit adultery, and sweare falsely, and burne incense to *Baal* and thinke to bee delivered by standing before me in the Temple? No, I have required Obedience and not Sacrifice, chap. 4. to 23.

Qu. *In what manner did* Ieremy *prophesy their destruction?*

A. By the entring of the Assyrians (a mighty nation) into the land.

Qu. *Rehearse the Prophets words.*

A. Loe house of Israel, I will bring a Nation upon thee from far, whose quiver is a sepulchre, and they shall eat thine harvest and thy bread, they shall devoure thy sons and daughters, they shall eat up thy sheep & thy bullocks, they shall spoile thy vines and thy figtrees, and they shall destroy with the sword thy fenced cities, ph. 5. 15. 16. 17.

Qu. *Did they not repent?*

A. No, but provoked Gods wrath by other sins.

Qu. *What were they?*

A. Lying, chap. 9. 3. Deceit, chap. 9. 4. and

and diſſimulation, chap. 9. 8.

Queſt. *I am ſure though they could not ſee their owne danger, yet* Ieremy *did (as all true Miniſters ſhould) relent at their hardneſſe of heart,*

A. Yes, and wiſht his eyes were a fountaine of teares, chap. 9. 11.

Queſt. *How came that hardneſſe of heart in them?*

A. They did glory in their miſdeeds.

Qu. *What ought a man to glory in?*

A. Neither in wiſdome, ſtrength, nor riches, chap. 9. 23.

Qu. *In what then?*

A. Let him that glorieth glory in this, that he knoweth the will of the Lord, for he it is that ſheweth mercy, Iudgement, & righteouſneſſe on the earth, ch. 9. 24.

Chapter 10. *to* 21.

Queſtion.

TO whom only belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, chap. 10.

Qu. *What were the Iſraelites then in leaving him to cleave to idols?*

A. Sots and fooles, chap. 10. 8,

Qu. *Why?*

An. Becauſe they left the truth to imbrace the works of errour.

Q. *What were the works of errour?*

An. Making of Images, ch. 10. 15.

Q. *Whence were they infected with this infection?*

A. From the heathen.

Qu. *What other errors had the heathen?*

An. Divination by Starres, and soothsaying.

Qu. *Is it not lawfull to feare the conjunction of starres and planets?*

A. No.

Qu. *Your reason.*

A. Because the Lord in these words hath forbidden it: Bee not afraid of the Signes of heaven, though the Heathen be afraid of such, ch. 10. 2.

Qu. *As long as we abide in sinne, will the Lord heare our prayers?*

A. No, nor any that pray for us, ch. 11. 14.

Qu. *How odious is sinne?*

A So odious, that the Land wherein sinners live, shall mourn, the herbs of the field wither, and the beasts and fowles of the ayre be consumed, ch. 12. 4.

Qu. *By what parable did* Ieremy *prefigure the destruction of the Iewes?*

A. By the parable of the linnen girdle, which he hid in the rocke, and after certaine dayes comming to take it up, hee found it was rotten and fit for no use.

Queſt.

Qu. *Rehearse the meaning.*

An. That as the girdle cleaveth to the loynes, so had the Lord tyed the house of Israel unto him, but since they had forsaken him (like the girdle) they should rot, & be cast off, as fit for no use, cha. 13. 10. 11.

Qu. *How hard is it for an evill man to doe well?*

An. As hard as to change the Blackemoores skinne, or the Leopards spots, chap. 13. 23.

Qu. *Which are the foure plagues God usually punisheth withall?*

A. Pestilence, Famine, Sword and Fire.

Qu. *How doe the wicked people reward him that tels them of their sins?*

An. With curses, as the Iewes did *Ieremy*, chap. 15. 50.

Q. *But what doth the Lord for them?*

A. In time of his vengeance favours them, and suffers the others to perish.

Qu. *Tell it out so with* Ieremy?

An. Yes: for when the Iewes were led away captive, the enemy gave *Ieremy* choice to live in his country, or to goe whither he would, ch. 39. 11. 12.

Qu. *With what pen doth the Devil write iniquity in the hearts of the obstinate?*

A. With an iron pen.

Qu. *What is signified thereby?*

A. That men accustomed to sinne, can hardly

hardly be reclaimed,

Qu. *Will the Lord only be trusted in?*

A. Yes.

Qu. *What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?*

A. A heavie curse, chap. 17.5.

Qu. *How many wayes did* Ieremy *suffer under the hands of the Iewes?*

A. Three manner of wayes: first, they murst, and spake evill of him, then they took counsell against his life: at last they smote him, and cast him into prison, chap. 15.10. & chap. 18.18. & chap. 20.2.

Qu. *What may we learne by these his afflictions?*

A. That the true Ministers of God shall alwayes be subject to the like.

Chapter 22. to 30.

Question.

WHat were the works commanded the Iewes?

A. To execute justice, ch. 22.3. To deliver the oppressed. To favour the Stranger. To helpe the fatherlesse, and widow. To do no violence, nor shed blood.

Qu. *What were the works they followed?*

A. They builded houses with bribes, and chambers with extortion. They used their

their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. *What followed?*

A. Destruction without pity. chap. 22. 11.

Q. *In what manner?*

A. They were ledinto captivity, their King slain, and left unburied, ch. 22. 19.

Qu. *Who misse-led the King?*

A. The false Prophets.

Qu. *What was their reward?*

A. Woe bee unto them that scatter the sheepe of my pasture, saith the Lord, chap. 23. 1.

Qu. *How did* Ieremy *propheſie a redreſſe for this inconvenience?*

A. By the comming of Christ, the true Pastor.

Qu. *In what words?*

A. Behold (saith the Lord) I will raise unto *David* a righteous branch, &c. in his daies Iuda shall be saved, and Israel dwell in safety, chap. 23. 5. 6.

Qu. *Here was a threatning and a promiſe, what is ſignified thereby?*

A. That as *Jeremy* did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. *When they threat, what is their doctrine like?*

A. A fire, or a hammer that breaketh a stone, ch. 23. 29.

Qu.

Queſt. *But when they promiſe what is it like?*

An. Comfortable waters, or precious balme.

Queſt. *How long lived the Iſraelites in bondage under the King of Babel?*

A. Seventy yeeres. chap. 29. 10.

Chapter 30. to 41.

Queſtion.

After their denounced ſervitude, how doth Ieremy *comfort the Jewes?*

A. Firſt, with their returne againe to their country, chap. 30. 1. Secondly, with the deſtruction of their enemies, chap. 30 16. Thirdly, with joy, plenty, and peace, chap. 31. 12. 28.

Qu. *What aſſurance doth* Ieremy *give of Gods promiſes?*

An. As ſure as he is God of heaven and earth, and giveth the Sun to rule the day and the Moone the night, chap. 33. 20.

Qu. *How doth God oftentimes checke the lewd life of Chriſtians?*

A. By their better life which are no Chriſtians.

Qu. *Your proofe?*

A. It may appeare by the example of the ſonnes of *Ionadab*, ch. 35. 8.

Qu. *What did they?*

An.

A. Their father gave them a commandement, and it was kept the ſpace of three hundred yeares.

Qu. *What was the commandement?*

A. That none of that ſtocke or family ſhould drinke wine.

Qu. *Of what deſcent were the ſonnes of* Ionadab?

A. No Iſraelites, though more zealous in the ſervice of God than they.

Qu. *What inferres this example?*

A. That if they thought it a diſparagement to breake the vow made unto an earthly Father, how much more ſhamefull ſhould it be for Chriſtians to forget their promiſe made to the Father of Heaven? They kept their vow three hundred yeeres, but Chriſtians (I feare) breake theirs every hower.

Qu. *You ſayd before that* Ieremie *was in priſon?*

A. I did.

Qu. *Who did impriſon him?*

An. King *Jehoiakim* firſt, and then *Zedikiah.*

Q. *When he was in priſon did hee neglect his office?*

An. No, for when hee could not ſpeake to the Iewes, he ſent to them.

Qu. *Whom?*

A. Baruch.

Qu.

Qu. *With what?*

A. With a booke containing all the curſes of God againſt the Iewes.

Qu. *Who writ it?*

A. Baruch from the mouth of *Jeremy*, chap. 36. 4.

Qu. *To whom did* Baruch *read it?*

A. To the Prince, who told the King of it.

Qu. *Which King?*

A. Ichoiakim.

Qu. *How did he accept it?*

A He burnt it, ch. 36. 23.

Qu *What did Jeremiah then?*

A. Hee wrote another Booke, chap. 36. 22.

Qu. *What learne we by that?*

A. Though the wicked would quite deface the Word, yet God will have it ſtill preſerved.

Qu. *What was the meſſage of the Lord that* Ieremy *declared to* Zedekiah, *afterward King?*

A. That hee ſhould yeeld himſelfe to *Nebuchadnezzar*: and the City ſhould be ſaved.

Queſt. *Did* Zedekiah, *regard his counſell?*

An. Hee heard it, but did not performe it.

What was his hinderance?

Anſ.

A. His Princes, that perſwaded him to the contrary.

Qu. *What did the Princes to* Ieremy ?

A. Put him in a dungeon.

Qu. *Who wrought his deliverance* ?

A. Ebedmelech a Moore, and one of the Kings Eunuchs, ch. 33. 11.

Qu. *What learne we by that* ?

A. That more Faith ſomtimes is found in a ſtranger, than in a mans owne countrey-man.

Qu. *What became of* Zedekiah *for diſobeying* Ieremy ?

A. His eyes were put out, and his Sons ſlaine before his face, chap. 36. 7.

Qu. *How went it with* Ieremy ?

An. Hee found favour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe Captaine, who gaue him liberty and reward, ch. 40.

Chapter 41. to the end.

Queſtion.

WHom did Nebuchadnezzar make his ſubſtitute over the Iews in Paleſtine ?

An. Gedaliah the Son of *Ahiakim.*

Qu. *Who ſlew* Gedaliah ?

A. Iſhmael the Son of *Nethaniah.*

Qu *Why* ?

A. In the envie of his government,

Queſt.

Qu. *What did the people afterward?*

A. Went under *Johanan* into Egypt.

Qu. *Had not* Ieremy *forbidden them so to doe?*

An. Yes, but they obeyed not.

Qu. *Wherefore did they not obey?*

A. They feared Warre and Famine, chap. 42. 14.

What followed their disobedience?

A. They were destroyed from the least to the most.

Qu. *By whom?*

A. By King *Nebuchadnezzar*, that came against Egypt, so that what they feared in their own country (famine and warre) fell upon them in another.

Quest. *Who destroyed the Kingdome of Babel?*

An. Cyrus.

Qu. *Who mooved him thereunto?*

A. The Spirit of God.

Qu. *For what causes?*

A. Because they gloried in the spoile of Israel, and said, Wee offend not, because they have sinned against the Lord, the hope of their Fathers, ch. 50. 7. 11.

Qu. *What was* Nebuchadnezzar *called?*

A. The hammer of the World.

Qu. *Why?*

A. Because he had smitten down all the Princes & people of the world, ch. 51. 23.

The

The Lamentations of Ieremy.

Question.

OF whom may we learn true and Christian like compassion?

A. Of the Prophet *Ieremy.*

Qu. *Wherein?*

A. In lamenting for his countrey-men the Iewes, notwithstanding they had reviled him, beaten him, imprisoned him and sought his death, and all for his love and good will towards them.

Qu. *Wherein consisted his love*

A. In daily admonishing them of their sin, that they might repent, and shewing them aforehand what plagues would follow if they repented not.

Qu. *What was it he did lament them for?*

A. Their subversion and overthrow:

Quest. *By whom was their subversion contrived?*

A. By the Babylonians their cruell enemies.

Q. *In what manner?*

A. First, they were besieged, then suffered Famine, insomuch as they dyed in their streetes, and the Mothers devoured their owne Children, Chapter 1. 11. & Chap. 2. 12. Of Princes they became tribu-

tributaries, chap. 1. 1. Their joy was turned to teares, chap. 1. 2. Their freedome to captivity ver. 3. Their gorgeous buildings to a deformed heape, ver 6. Their friends forsooke them, ver. 2. Their enemies laughed at them, vers. 7. Their valiant men were trodden downe; their young men slaine: their virgins deflowred, verse 15. And (which was the griefe of all griefes) their God had forsaken them: for when they stretched out their hands there was none to comfort them, chap. 1. 16. 17.

Q. *What may their example serve for?*

A. To admonish all cities of the world, bee they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them, through their intolerable impiety.

Quest. *What were their most intolerable sins?*

A. Their despising the counsaile of the Prophets: their revolting from the truth to embrace falshood and vanity, and their abusing the long-sufferance of the Lord.

Qu. *Did the Lord forewarne them of this desolation?*

An. Yes, many hundred yeares before it came, even from the time of *Moses*, and so from age to age, untill the very houre

of

of their captivity, as appeares, Deut. 28. 64. 65. 66.

Qu. *In this extremity what refuge doth the Prophet shew them?*

A. The holy mount of the God of mercy.

Quest. *How must they reach vnto that Mount?*

A. With the armes of repentance and patience: with repentance, in confessing their sinnes, and being sorry for the same and with patience, in humbly attending the houre of their deliverance.

Quest. *Was this all the Prophet did for them?*

A. No, like a holy and vertuous Pastor hee joyned in fervent prayer with them, that it would please the Lord to shorten, their dayes of wretchednesse, chap. 5.

EZEKIEL.

Chapter. 1. to 10.

Question.

BY *whom was* Ezekiel *called to prophesie?*

A. By God.

Qu. *Where?*

An In Caldea.

Qu *At what time?*

A When *Iehoiakim* King of Iudah, his Mother

Mother, & many other lived in captivity under *Nebuchadnezzar*, ch. 1. 2. 3.

Qu. *To what end?*

An. To assure them, though they had yeelded themselues prisoners to the King of Babylon, and had lived in servitude to him five yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust in him?*

A. Yes, and began to murmure.

Qu. *Yet the Lord inspired* Ezekiel *to speake unto them for their comfort*, ch. 12.

A. True.

Qu. *What gather we from thence?*

A. Gods great mercy and their weakenesse of faith.

Qu. *Did not* Ezekiel *propheſie before?*

An. Yes, and by the counsell of him and *Ieremiah*, *Iehojakim* did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new gift of propheſie.

Qu. *After what sort?*

A. A hand appears and delivers him a Booke?

Qu. *What was written in this Booke.*

An. Woe and lamentation, ch. 3. 10.

Queſt. *What was hee bid to doe with the Booke?*

A. Eate it: that is, imprint the words thereof in his heart.

Queſt.

Qu. *Are none fit to be Gods messengers but such as receive his Word into their hearts?*

A. No: and meditate thereon, which is called an eating.

Qu. *How was the taste of it in* Ezekiels *mouth?*

A. As sweet as hony, ch. 3. 3.

Qu. *Did the people regard his message?*

A. As they doe now a dayes Godspreachers, very sleightly.

Qu. *Was he discomforted thereby?*

A. No, God imboldened him, & gave him a fore-head as hard as Adamant, to out-face their rebellion, ch. 3. 9.

Qu. *What if hee had beene discouraged, and given way to their sinne?*

A. Then the people dying in their sins, their blood should have beene required at his hands, ch. 4. 18.

Qu. *Who may take heed by this lesson?*

A. All dumbe, idle, and illitterate Ministers.

Qu. *But he teaching them, and they not repenting, how then?*

A. Their blood should bee upon their owne heads, ch. 3. 18. 19.

Qu. *How did* Ezekiel *propheſie the destruction of Jeruſalem?*

A. By the parable of his haire, the one part whereof hee would burne, the other

cut

cut with a ſword, and ſcatter the third in the winde, chap. 5. 2.

Qu. *What did this ſignifie?*

A. That one part of the people ſhould dye through famine, the ſecond be ſlaine and the third led into captivity, ch. 5. 22.

Qu. *This all this while is threatning, how doth the Prophet comfort them?*

A. By ſhewing that a remnant ſhould be ſaved, and they ſhould be diſpleaſed for their ſinnes, and finde mercy, ch 6. 8.

Qu. *How did God deliver that remnant in time of vengeance?*

A By ſetting a mark upon them where by they were knowne, as he doth upon all his elect, ch. 9. 6.

Qu. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are ſcattered, with a mighty hand, & with a ſtretched-out arme, & in my wrath poured out, ch. 20. 33. 34.

Chapter. 10. *to.* 22.

Queſtion.

AFter Iehoiakim *and the reſt were led into captivity, thoſe that remained ſtill in Iudea, how did they live?*

Anſ.

An. Like Murtherers, and Idolaters, chap. 11. 6.

Qu. *Who misse-led them?*

A. Jaazaniah the son of *Zur*, and *Pelatiah* the sonne of *Benajah*.

Qu. *What did they boast of?*

A. That God had utterly forsaken those that were in captivity, and given the land unto them in possession, ch 11. 15.

Q. *How was that reproach punished?*

A. Pelatiah, one of their chiefe Princes, was struck with sudden death, ch. 11. 13.

Quest. *What may wee learne by that example?*

A. That it is dangerous to mis-judge of Gods secret judgements.

Quest. *What doth* Ezekiel *say against false Prophets?*

An. That they should be consumed in the midst of their vanities, ch. 13. 14.

Quest. *How did the false Prophets seduce the people?*

A. By sowing pillowes under their elbowes, & covering their heads with vails?

Qu. *What is the meaning of that?*

A. They flattered them with security, and blinded their eyes with false delusions, chap. 13. 8.

Q. *Why doth God send false Prophets, & unlearned Preachers, amongst his people?*

A For their ingratitude, because they do

not hearken to the true Prophets & Preachers, when they have them, a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?*

A. No.

Qu. *Your proofe.*

A. If (saith the Lord by Judea) I send my sword through this land, and say unto it, Destroy both man and beast in it, though *Noah*, *Daniel* & *Job* were in the midst of it, they should deliver neither son nor daughter, but their own soules by their righteousnesse, ch. 14. 17, 18.

Qu. *How doth God oftentimes punish us for sinne?*

A. Even by the same meanes, by which wee made our selves to sinne; as violence with violence, lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, & Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, ch. 16. 37, 39.

Qu. *Will God punish one for the sinne of another?*

A. No, every Soule that sinneth shall suffer: the Sonne shall not beare the iniquity of the Father, neither shall the Father beare the iniquity of the Sonne, but the

the righteousneſſe of the righteous ſhalbe upon him, & the wickedneſſe of the wicked ſhall be upon himſelfe, ch. 18. 20.

Q. *How is it ſaid then that God will puniſh the ſins of the fathers upon the children, to the third and fourth generation?*

A. That is meant, if the children continue in the ſinnes of their Fathers, but otherwiſe not.

Qu. *If the righteous man become wicked, what is his reward?*

A. Condemnation.

Qu. *If the wicked man forſake his wickedneſſe, and live uprightly, what is his reward?*

A. Forgiveneſſe, ch. 18. 26, 27.

Chapter 20. to 37.

Queſtion.

WHat ſins beſides Idolatry haſtened the deſtruction of Jeruſalem?

A. Murthering of the Prophets: oppreſſing the ſtranger: neglecting the fatherleſſe & widow: prophaning the ſabbath: ſowing of diſſention: committing of inceſt: taking of bribes: uſury and extortion, ch. 22. 6, 7, 8, 9, 10, 11, 12.

Qu. *Doe theſe ſins live at this day?*

An. Yea, in as ranke manner as they did then.

Qu. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the parable of the haire, whereby* Ezekiel *ſhewed the manner of Jeruſalems overthrow, ſhew me by how many ſignes and parables he taught.*

A. By fifteene, whereof one being paſt before, there remaine foureteene unſpoken of.

Qu. *Rehearſe them in order. What is the firſt?*

An. The parable of the ſixe men, that came with ſwords, & one in white cloathing, with pen and ink in his hand, ch. 6.

Qu. *What doth that ſignifie?*

A. The fierce ſouldiers that ſhould enter Ieruſalem: and by him in white, the mercy of the Lord, to marke ſuch as ſhould be ſaved.

Qu. *What is the ſecond?*

A. The viſion of the man in white, that tooke burning coales from the Altar, and ſcattered them abroad, ch. 10.

Qu. *What doth that ſignifie?*

A. The burning of the City of Jeruſalem.

Qu. *What is the third?*

An. The Parable of *Ezekiels* carrying forth of his ſtuffe out of the city by night, chap. 12.

Queſt.

Qu. *What doth that signifie?*

A. That even so the Israelites should be led with their burdens into captivity.

Qu. *What is the fourth?*

A. Of eating bread with trembling, and drinking water with trouble, ch 12.

Qu. *What is signified by that?*

An. The torment of minde, and affliction of body that should accompany the Israelites.

Qu. *What is the fifth?*

An. Setting up a wall, and dawbing it with untempered mortar, ch. 13.

Qu. *What doth that signifie?*

A. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. *What is the sixt?*

A. The Parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*

An. That if Jerusalem, which was the congregation that God had caught, did not bring forth fruit of good living according to his doctrine, like the barren vine, it should be throwne into the fire.

Qu. *What is the seventh?*

A. The two Eagles, ch. 17.

Qu. *What doth that signifie?*

A. The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Qu. *What is the eighth?*

A. The Parable of the Lyon and Lyons whelpes, that were given to ravine and devoure, and at the laſt were taken in trayles, chap. 19.

Qu. *What doth that ſignifie?*

A. By the Lyon is ſignified *Jehoachaz*, and by the whelps his two Sons, *Jehojakim* and *Jchojakin*, which devoured the blood of the Prophets, & at the laſt were all three taken in the ſnares of the Kings of Egypt and Babylon.

Qu. *What is the ninth?*

A. The Parable of the Forreſt conſumed with fire.

Qu. *What doth that ſignifie?*

An. Jeruſalem, compared to a Forreſt, ſhould be conſumed with fire, ch. 10.

Qu. *What is the tenth?*

A. The Parable of the two ſiſters, *Aholah* and *Aholibah*, which were proud, laſcivious, and incontinent.

Qu. *What doth that ſignifie?*

A. The two Kingdomes of Judah and Iſrael, which became Idolaters both, and therefore are compared to unchaſte women, that forſake their husbands to follow ſtrangers, chap. 23.

Qu. *What is the eleventh?*

A. The parable of the bad ſhepheards, that fed, and cloathed themſelves of their flockes,

flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Qu. *What doth that signifie?*

A. Careleſſe Magiſtrates, that being ſet to rule and governe the people (ſo they may live at eaſe) care not what becomes of their charge, but uſe them with all tyranny and cruelty, chap. 43.

Qu. *What is pronounced againſt ſuch Magiſtrates?*

A. The Lord will riſe up againſt them, and require the bloud of the people at their hands.

Qu. *What is the twelfth?*

A. The field of dead bones, whereunto *Ezekiel* was brought by the ſpirit of God.

Qu. *What doth that ſignifie?*

A. That as God in the ſight of *Ezekiel* did gather the dead bones together, cloathed them with ſinewes and fleſh, and breathed life into them, raiſing them in the perfect ſhape of men, as they had lived before: ſo ſure it was, and much more certaine, that he was able to bring backe his children from captivity.

Qu. *Of what is that a ſign unto us elſe?*

An. Of the reſurrection of our bodies after death.

Qu. *What is the thirteenth?*

A. The parable of the ſeething pot, wherein were divers Joints, which were taken

out by peece-meale, and the pot left empty to melt upon the coales.

Qu. *What doth that signifie?*

A. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qu. *What is the fourteenth?*

A. The parable of the death of *Ezekiels* wife.

Qu. *What doth that signifie?*

An. That as God tooke from him her that was the pleasure of his eies: so would he pollute his sanctuary, that was the pride and pleasure of the Israelites, ch. 24.

Qu. *Against what strange nations did* Ezekiel *propheſie?*

A. Against the Ammonites, Moabites, Idumeans, Philistims, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church.

Qu. *What did* Ezekiel *propheſie against theſe people?*

A. Destruction.

Qu. *Why?*

A. Because they rejoyced at the misery of his people, and were as pricking thorns in the house of Israel.

Qu. *How should they be destroyed?*

An. In the same manner that they had de-

destroyed the Jewes, and with more cruelty.

Qu. *By whom?*

A. By the Babylonians.

Qu. *Of what comfort did* Ezekiel *prophesie, beside the returne of the Jewes?*

A. Of the comming of Christ, the true Shepheard, that should give his life for his sheepe, ch. 34. 23.

Q. *That, and all other blessings of God, why are they bestowed upon us?*

A. Not for our deserts, but through the mercy of God, ch. 36. 21.

Chapter 37. to 46.

Question.

WHat doth Ezekiel *prophesie of in these last Chapters?*

An. Of the reedifying of the City and Temple of God, of the service and orderly governement that should be amongst them, as had beene before.

Qu. *What is meant by the waters that* Ezekiel *saw issue from the Temple?*

A. The graces that should be bestowed upon the Church, under the Kingdome of Christ, chap. 37. 1.

Qu. *What is meant by the rising of the waters?*

A. That Gods graces should encrease,

not decreaſe, chap. 37. 5.

Qu. *What by the multitude of trees that ſtood on the one ſide, and on the other of the waters?*

A. The multitude of thoſe that ſhould be refreſhed by the doctrine of Chriſt, chap. 37.

Qu. *What by the meeting of theſe ſeverall waters in one ſea?*

A. That all the world ſhould be refreſhed with the Goſpell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholſomneſſe of the waters?*

An. The purity and wholſomneſſe of the doctrine of the true Church.

Qu. *What by the Fiſhers?*

A. Gods Preachers.

Q. *What by the multitude of fiſhes?*

A. The great number of hearers.

Q. *What by the marſhes & miery places?*

A. The wicked and reprobate.

Qu. *What by the fruitfulneſſe of the trees that grew on each ſide?*

A. The proſperity of the faithfull.

DANIEL.

Chapter 1. *to* 4.

Queſtion.

When was Daniel *called?*

An.

An. In the time that *Ezekiel* lived, and when the Jews were captives in Babylon.

Qu. *Who was the King of Babylon?*

A. Nebuchadnezzar.

Qu. *Besides the People, what did* Nebuchadnezzar *bring with him from Jerusalem?*

An. The vessels of the Temple of the Lord, chap. 1. 2.

Qu. *What did he with them?*

An. Placed them in the Temple of his God, ibid.

Qu. *How did* Nebuchadnezzar *dispose of the Jewes?*

A. He commanded *Asphenaz* the master of his Eunuches, to cull out of the Hebrewes sonnes, certaine that might be trayned up to serve him, chap. 1. 3.

Qu. *What kinde of persons should those Sonnes be?*

An. Such as were noble, witty, and of comely stature.

Qu. *What should be done unto those young Gentlemen?*

An. They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

Qu. *To what purpose?*

A. That they might so forget their own country, and their countries religion.

Qu. *How long should they be trayned on this fashion?*

An.

A. Three yeares, chap. 1. 5.

Q. *What allowance ſhould they have?*

An. Meat and drinke from the Kings Table, chap. 1. 5.

Qu. *Who were the chiefe among them?*

An. Daniel, Sydrach, Meſhack, and Abednego.

Queſt. *How did theſe like of the Kings allowance?*

A. They would not eate of it.

Qu. *Why?*

A. Becauſe they would not bee defiled with the portion of the Kings meat which was given them, to make them forget their accuſtomed ſobriety, ch. 1. 8.

Queſt. *What did the chiefe of the Eunuches then?*

An. Was afraid that they would not look ſo well as the reſt of their brethren, and ſo the King would be incenſed, chap. 1. 10.

Qu *But what did* Daniel?

An. Intreated their Governour to try them ten dayes with Pulſe and water, and if at the ten daies end they looked not ſo well as their other fellowes, hee ſhould deale with them as hee thought good, chap. 1. 13.

Qu. *Did their Governor give conſent?*

A. Yes.

Qu. *And how were they at ten dayes end?*

Anſ.

A. They were in better liking than all the reſt that did eate of the portion of the Kings meat, ch. 1. 15.

Qu *What may we learne by that?*

An. That with the bleſſing of God, the poore mans diſh is as cherithing as the rich gluttons delicates.

Qu. *What gifts did God beſtow upon theſe foure children?*

A. The gifts of knowledge and underſtanding.

Queſt. *Beſide theſe, what gave he to* Daniel?

A. The gifts of propheſie, and to interpret dreames and viſions, ch. 1. 17.

Qu *When they were brought before the King, how did he like of them?*

An. Hee found them wiſer than all his Inchanters and Aſtrologers, ch. 1. 20.

Qu *What did the King then?*

A. Dreamed a dreame which he could not remember, ch. 2. 1.

Qu. *Of whom did he aske counſell?*

A. Of his Inchanters, chap. 2. 2.

Queſt. *Did they tell him what was his dreame?*

A No, they could not, ch. 2. 10.

Qu *How did the King take it?*

An. Hee commanded not onely they, but all the wiſe men of Babel ſhould be put to death; of which number was *Daniel*,

niel, Sydrach, Meshack, and *Abednego*, chap. 2. 12.

Qu. *How did they escape him?*

An. *Daniel* entreated respite of the King, and he would tell him his dreame, and the interpretation thereof.

Qu. *Did the King give him respite?*

A. He did, ch. 2. 16.

Qu. *Whither went* Daniel *then?*

A. To his other brothers, ch. 2. 17.

Qu. *What to doe?*

A. To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him. c. 2 18.

Quest. *What successe had they in their prayer?*

A. God shewed *Daniel* the dream, and the interpretation thereof, ch. 2. 19.

Qu. *Went he presently to the King?*

A. No, but gave God thanks first, and praysed his holy Name, ch. 2. 19.

Qu. *What was the dreame?*

An. An Image, the head whereof was gold, the breast and armes silver, the belly and thighes brasse, the legs iron, the feete part iron, part clay.

Qu. *How long did it seeme to stand before the presence of the King?*

An. Till a stone cut without hands smote it in pieces, and scartered it like the chaffe of Summer flowers.

Qu.

Qu. *What became of the ſtone?*

A. It turned to a great mountaine, and filled the whole earth, ch. 2. 31. to 35.

Qu. *What was* Daniels *interpretation of the dreame?*

An. By gold, ſilver, braſſe, and yron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

A. The Babylonians.

Qu. *Which to ſilver?*

A. The Perſians.

Qu. *Which to braſſe?*

A. The Macedonians.

Qu *Which to yron and clay?*

An. The Romanes. And as theſe mettals did excell one another in goodneſſe, ſo ſhould all the foure Ages; growing ſtill worſe and worſe, till the comming of Chriſt.

Qu. *What is meant by the ſtone?*

Anſ. The Kingdome of Chriſt, that ſhould come at the end of theſe: which ſhould overthrow the laſt, and remaine when all the reſt were extinct.

Qu. *How did the King reward* Daniel, *for interpreting his dreame?*

A. Made him a great man, and a chiefe Ruler over the Province of Babel.

Qu. *In this proſperity did* Daniel *forget his brethren?*

An.

A. No, he made a request to the King for them, and he advanced them likewise to great offices.

Qu *In what place?*

A. In the Province of Babel, but *Daniel* sate as chief Judge in the Kings gate, chap. 2. 49.

Qu *What befell afterward?*

A. The King set up an Image, & commanded it to be worshipped.

Qu *Where did he set it?*

A. In the plaine of Dura.

Qu *What was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery furnace.

Qu. *To what end did the King ordaine this ceremony?*

An. Because he feared the Jewes (by their Religion) would have altered the state of his Common-wealth, and therefore hee meant to bring all to one kinde of Religion.

Q. *Who did refuse to worship this Image?*

A. Sydrach, Meshach, and Abednego.

Qu *How were they dealt withall?*

An. Accused, and brought before the King.

Qu. *Why brought they not* Daniel *as well as them?*

A. It seemeth they were afraid to accuse him, by reason of his great favour and

and authority with the King.

Queſt. *What did the King to* Sydrach, Meſhach, *and* Abednego ?

An. Threatned them firſt, but when they would not yeeld, hee commanded them to be bound, and caſt into the burning furnace.

Qu *Were they deſtroyed by the fire ?*

Anſ. No, their God in whom they truſted ſent an Angel unto them, that preſerved them, and burnt the Kings officers, chap. 3.

Qu *What did this to the King ?*

A. Aſtoniſh't him, ſo that he bad them come forth.

Qu. *When they came forth, was any thing about them periſh't ?*

An. Not ſo much as an haire of their head; nay, their garments retained not ſo much as any ſent of the fire, ch. 3. 17.

Qu. *Why was this miracle done ?*

A. As well to confirme the faith of his ſervants, as to make the King confeſſe the God of heaven to be of power above his Idols.

Queſt. *Did the King make any ſuch confeſſion ?*

A. Yes, and ordained a Law, that whoſoever blaſphemed the God of *Sydrach, Meſhach,* and *Abednego,* ſhould be torne in pieces, chap. 29.

Chap.

Chapter 4. to 8.

Question.

HOw oft did the King dreame?

A. Twice.

Qu. *What was his dreame?*

A. A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof: Then he beheld the watch-man, & an angell descending from heaven, that said, Cut downe the tree, breake his branches, shake off his leaves, & scatter his fruit, that the beasts may flie from under it, and the birds from off the branches: Nevertheless, leave the stumpe of his root in the earth, and binde it with a band of iron amongst the grasse, and let it bee wet with the dew of heaven, and let his heart bee changed from man to beast, and let his portion bee amongst the beasts of the field, till seven yeeres be past over him, chap. 4. 8. to 13.

Qu. *What was* Daniels *interpretation?*

A. That the tree did represent the Kings person; the heighth, bredth, and fruitfulnesse thereof, his magnificence and pomp; the cutting of it down, his disposition to live among the beasts of the field for seven

ven yeeres, till he did confesse the most High to beare rule over the Kingdomes of men, and to dispose of them according as he pleased.

Quest. *Why did God send this vision to the King.*

A. To admonish him of his intolerable pride and blasphemy.

Qu. *Was he converted at the interpretation thereof?*

A. No, but continued still in his pride, till God drave him from his Kingdome.

Qu. *When was he restored?*

A. At the end of seven yeeres; when he confessed his sinne, and glorified God.

Qu. *What became of him afterward?*

A. His Kingdome was augmented, and he died in peace, chap. 4. 33.

Qu. *Who succeeded him?*

A. Evilmerodach, & then *Belshazzar?*

Qu. *What did* Belshazzar?

A. Made a feast to a thousand Princes, and dranke wine.

Qu. *At what time?*

An. Even when *Darius* had besieged the City.

Qu. *What plate had he to drinke in?*

Ans. The holy vessels of the Lord, which *Nebuchadnezzar* brought from Jerusalem.

Qu. *Who dranke in them?*

An.

A. He, his Princes, Wives, and Concubines.

Qu. *Was God displeased herewith?*

A. Yes.

Qu. *How did he shew his displeasure?*

A. By a hand-writing upon the wall.

Qu. *What was the writing?*

A. God hath numbred thy Kingdome, & hath finished it. } *Mene.*

Thou art waighed in the Ballance, and found too light. } *Tekel.*

Thy Kingdome is divided to the Medes and Persians. } *Peres.*

Qu. *Who read it?*

A. Daniel.

Qu. *What was his reward?*

A. A purple robe, a chaine of gold, and to bee made the third Ruler in the Kingdome, chap. 5.

Quest. *How long lived* Belshazzar *after this?*

A. He was slaine that night.

Qu. *Who succeeded him?*

A. Darius.

Qu. *How old was hee when he tooke the Kingdome?*

Ans. Threescore and two yeeres old, chap. 31.

Quest. *What favour found* Daniel *with* Darius?

An. Hee made him one of three that com-

commanded a hundred and twenty Governours, which were set over the whole Kingdome of Babylon, ch. 6.2.

Q. *How did his fellow-officers take it, that he being a stranger should be equall with them in authority?*

A. Envied him,

Qu. *Was that all?*

A. No, they laid a snare to entrappe his life.

Qu. *How was that?*

A. They caused the King to make a decree, and seale it, that whosoever did preferre any petition, either to God or man, for thirty dayes (but to the King) should be cast into the Lyons den.

Qu. *How did they know this would entrap* Daniel?

A. Because they knew that he was religious, and thrice every day used to pray unto his God.

Qu. *Did* Daniel *(for this decree) refraine from prayer?*

A. No.

Qu. *Why?*

A Because he knew it was better to disobey man than God.

Qu. *Where did his enemies espie him at prayer?*

An. In the window of his house which oppened toward Jerusalem.

Quest.

Q. *Did they straightway attach him?*

A. No, they told the King first.

Qu. *How did he take it?*

An. He was much grieved for *Daniel*.

Q. *He might then have pardoned him.*

A. He could not, because of the Laws.

Qu. *How then?*

An. Daniel was attached and throwne into the Lyons den, and a stone put upon the mouth of the Cave.

Q. *Where was the King at that time?*

An. In presence, and sealed the stone with his signet, that the law might be throughly executed.

Q. *What said the King to* Daniel *when he was let downe?*

A. He comforted him.

Qu. *How?*

A. In these words: The God whom thou alwaies serveſt, even he will deliver thee.

Q. *Whither went the King?*

A. To his Palace.

Qu. *How did he reſt that night?*

A. He could not sleep, ch. 6. 18.

Qu. *What did he in the morning?*

An. Rose early and came to the Cave

Q. *What said he when he came thither?*

An. Cryed aloud, and asked *Daniel* if his God had delivered him.

Qu. *What answered* Daniel?

An.

Anſ. That God had ſent an Angel, and ſtopt the mouths of the Lyons, chapter, 6. 22.

Qu. *Was* Daniel *then taken up?*

An. Preſently, and his accuſers, their Wives and Children, caſt downe in his ſtead.

Qu *How did the Lyons uſe them?*

A. Tore them in pieces.

Qu ſt. *What did this Miracle work in* Darius?

A. Two things: great joy, and a publication of a decree.

Qu. *What was the decree?*

A. That all Nations ſhould tremble and feare before the God of *Daniel?*

Qu ſt. *What was the firſt viſion that* Daniel *ſaw?*

A. The viſion of the foure beaſts.

Qu. *What is underſtood by that?*

An. The foure Monarchies before ſpoken of.

Qu. *Of the foure which was the worſt?*

A. The Roman Monarchy.

Qu. *Why?*

An. Becauſe in it ſprang up the moſt perſecutors of the Church of God, chap. 7. 25.

Question.

What was Daniels *second vision?*

An. The Ramme with two hornes, and the Goat with one.

Qu. *What is understood by the Ramme with two hornes?*

A. Darius, and his two Kingdomes of the Medes and Persians.

Qu. *What understand you by the Goat with one horne?*

An. Alexander, sole King of Macedonia that slew *Darius*, and became Monarch of the World.

Qu. *Who succeeded* Alexander?

A. The Empire was divided into foure parts, by foure of his Princes: whereof *Cassander* had Macedonia, *Seleucus* Syria, *Antigonus* Asia the lesse, and *Ptolome* Egypt.

Qu. *Who succeeded* Seleucus?

A. His son *Antiochus*,

Qu. *What was he?*

An. A great persecutor of the Church chap. 8. 12.

Qu. *How was he put downe?*

A. By the hand of God.

Qu. *Did* Daniel *see the end of the captivity?*

A. Yes: and it was told in a viſion how many yeeres it ſhould bee from the building of the temple to the comming of Chriſt.

Qu. *How many yeeres ſhould that be?*

A. Foure hundred thirty & foure years.

HOSEA.

Chapter 1. to 6.

Queſtion.

WHen did Hoſea *propheſie?*

A. In the dayes of *Uzziah*, *Jotham*, *Ahaz*, and *Ezekiah*, Kings of Judah, and in the dayes of *Jeroboam* King of Iſrael, chap. 1. 1.

Qu. *How long did he propheſie?*

A. Seventy yeeres.

Qu. *Wherein ſtood his doctrine?*

A. In alluring and deterring.

Qu. *How did he allure the people?*

An. By the ſweetneſſe of Gods promiſes.

Qu. *What to doe?*

A. To obey and love him.

Qu. *How did he deterre them?*

A. By threatning Gods plague to fall upon them.

Qu. *For what?*

A. For their vicious and wicked living.

Qu. *Was Idolatry uſed in thoſe dayes?*

A. Very much.

Qu. *Where?*

A. In the Synagogue and other places.

Qu. *What doth the Prophet call the Synagogue?*

A. Diblaim, that is, rottenneſſe.

Qu. *What doth he call the people?*

A. Gomer, that is, corruption, the daughter of rottenneſſe.

Qu. *Why doth he uſe thoſe termes?*

An. To ſhew the filthineſſe of their Idolatry, chap. 1.

Qu. *What is the fruit of corruption?*

A. Lo-ammi, that is, not my people.

Qu. *What is underſtood by that?*

An. That ſo long as we delight in ſin, we are not Gods people.

Qu. *What is the fruit of ſinne?*

A. Deſtruction.

Qu. *What cauſeth deſtruction?*

A. Want of knowledge, chap. 4.6.

Qu. *How commeth want of knowledge?*

A. By neglecting Gods Word.

Qu. *What doe we fall into for want of knowledge?*

An. Into all manner of ſinnes, as ſwearing, lying, killing, ſtealing, and whoring, chap. 4.2.3.

Queſt. *What is requiſite for the preventing of theſe evils?*

A. Inſtruction.

Queſt.

Qu. *From whom?*

A. From the learned.

Qu. *What will the Lord do to the Miniſter that is not able to inſtruct?*

A. Caſt him off.

Qu. *What to the people, that being inſtructed, doe not follow?*

A. The ſame, chap. 4. 6.

Chapter 6. to 14.

Queſtion.

WHat is the fruit of afflictions?

A. It cauſeth us to ſeeke to God, as the wounded to the Phyſitian.

Q. *Will God be ready to receive us?*

Anſ. Yes, and to heale us as hee did hurt us.

Qu. *How muſt we come to the Lord?*

An. With obedience in heart towards him, and love towards our neighbours, chap. 6. 6.

Qu. *How will he entertaine us?*

A. He will be our God, and we ſhal be his people, chap. 2. 23. He will be joyned to us, as the Bridegroome to his Bride, never to be ſeparated, chap. 2. 20.

Qu. *But if we keepe aloofe, and come not at him, what will he doe?*

A. He wil forſake us as we forſake him.

Qu. *For what doth the Prophet complaine againſt the King?*

A. For surfetting and excesse, ch. 7. 4.

Qu. *For what against the People?*

A. For flattering their King in his wickednesse.

Qu. *For what else?*

An. When they cryed, they did not cry to him, ch. 7. 4. When they sought help, it was at the hands of men, chap. 7. 11.

Qu. *How doth God deale with us, when we flye from him to the helpe of men?*

A. Spreads a net before our feet, and intangles us in our devices, ch. 7. 12.

Qu. *Whither did Israel flye for help?*

A. To Egypt.

Qu. *What found they there?*

A. Nettles in their pleasant places, and thornes in their tabernacles, chap. 9. 6.

Qu. *How were they plagued at home?*

A. With famine and slaughter.

Qu. *With famine how?*

A. The floure and the wine-presse did not feed them, and the new wine failed them, chap. 9. 2.

Qu. *With slaughter how?*

A. Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 2. & 14. 15.

Qu. *Was this the last of their punishments*

A. No: Samaria the chiefe City of Israel was destroyed, as the foame upon the water,

water, chap. 10 7. And the reſt of the Cities the ſword fell upon, and devoured them, chap. 11.6.

Queſt. *What became of the people that ſurvived?*

An. They were led away into Aſſyria, chap. 11.5.

Qu. *How doth God expreſſe the terror of his judgements against the wicked?*

A. In comparing himſelfe to a whirle-wind, them to chaffe: himſelfe to a Lyon, and them to his prey, whom he will ſcatter and devoure, chap. 13.31.

Qu. *How doth he expreſſe his favour to the godly?*

A. He will ſay to death, I will be thy death, and to the grave, I will be thy deſtruction, for their deliverance, ch. 12.14.

Qu. *How doe the wicked meaſure the favour of God?*

A. By outward proſperity, ch. 12.8.

Qu. *How doe the godly meaſure the favour of God?*

A. By inward graces.

Qu. *How might Samaria, and the whole kingdom of Iſrael, have avoided their ruine?*

An. By hearkening to their Prophets, that told them of it long before.

Qu. *Are not we admoniſhed in the like manner in theſe dayes?*

A. Yes.

Qu. *By whom?*

A. By Gods preachers.

Qu. *What must we learne hereby?*

A. By the harmes that fell to Israel, to avoid the like threatned on us, if we forsake not our wickednesse.

JOEL.

Question.

WHat doth Joel *teach?*

A. Repentance.

Qu. *How?*

A. By telling Judah of the great plague that was fallen upon them for their sins.

Qu. *What was the plague?*

A. Famine.

Qu. *In what manner?*

An. Their corne and fruit-trees were destroyed.

Qu. *How?*

An. By carerpillars, and other cankrous wormes, chap. 1.4.

Quest. *What was the efficient cause of this plague?*

Ans. Drunkennesse, and surfeiting, chap. 1.5.

Qu. *What was the effect?*

An. Men howled, and Cattell pined, chap. 1.10.11.

Qu.

Qu. *What is the meanes to avoid such, and the like plagues?*

A. Repentance and prayer, ch. 1. 14.

Quest. *But Judah not reformed by this plague, what other doth* Joel *propheſie ſhal fall upon them?*

A. The ſword.

Qu. *By whoſe practiſe?*

A. The King of the Aſſyrians.

Qu. *What kinde of fellow doth he deſcribe him to be?*

A. One before whoſe face ſhould ſtand terrour, and behinde his backe deſtruction, chap. 2. 3, 6.

Queſt. *How doth he teach us to avoid this plague?*

A. By repentance likewiſe, and prayer.

Qu. *What doth the Lord promiſe us if we doe repent?*

A. For ſcarcity, abundance: I will ſend you corne, and wine, and oyle (ſaith the Lord) and you ſhall be ſatisfied, ch. 2. 19. and for war peace: I will remove far from you your enemies, chap. 2. 10.

Qu. *What doth he promiſe beſide?*

An. Increaſe of ſpirituall graces, and the confuſion of them that were their enemies, chap. 3. 7, 8.

AMOS.

Question

OF what birth was Amos?

A. A poore heardſ-mans ſon.

Qu. *Where was he borne?*

An. At Tekoa, a poore towne, ſix miles from Jeruſalem.

Qu. *In whoſe dayes did he propheſie?*

A. In the dayes of *Uzziah* King of Judah, and *Jeroboam* King of Iſrael.

Qu. *How doth hee procure authority to his doctrine, conſidering hee was of ſo baſe a parentage?*

Anſ. By ſaying that his words are the words of God, chap. 3. 3.

Queſt. *Againſt whom doth he firſt propheſie?*

An. Againſt Damaſcus, the Philiſtims, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. *What was his purpoſe in that?*

An. To ſhew if God puniſhed the ſins of ſuch as ſcarce had any knowledge of him, much more would hee afflict the Jewes, whom he had from age to age nurſed up in his diſcipline.

Queſt. *Againſt whom did he next propheſie?*

An. Againſt the Kingdomes of Iſrael and Juda.

Qu.

Queſt. *What ſinnes of theirs doth hee finde out?*

A. Cruelty, preſumption, ſecurity, lacke of pitty, hoording up of corne, and covetouſneſſe.

Qu *How were they cruell?*

A. They turned judgement into wormwood, that is, inſtead of equity they executed oppreſſion, chap. 5. 7.

Qu *What was their puniſhment for that ſinne?*

An. They ſhould build houſes and not dwell in them, and vine-yards, & not eat the grapes thereof, chap. 5. 11.

Qu *Why?*

A. Becauſe the foundations were layd by the ruine of the poore.

Qu *How were they preſumptuous?*

An. Notwithſtanding Gods threatnings, they ſtill thought themſelves innocent.

Qu *How doth he reprove that ſin?*

A. By asking a queſtion.

Qu *What is the queſtion?*

An. Can a Trumpet be blowne in the City, and the people not bee afraid? that is, can God by his Prophets cry out againſt ſin, and the people thinke there is no ſinne? chap. 3. 6.

Qu *How were they ſecure?*

An. They ſtretcht themſelves upon

beds of Ivory, ate the lambs of the flock, had musick, drank wine in bowls, but no man pitied the poore, 6.4.5.6.

Quest. *What is the punishment of such people?*

An. Their Feasts shall bee turned to mourning, their songs to lamentation and their ease unto unrest, ch.8. 10.12.

Qu. *How were they covetous?*

Ans. They swallowed up the poore chap.4.

Qu. *How was that?*

A. By hoording up things necessary for food and cloathing, and so procuring a dearth, that they might sell deare, even the very refuse of their Merchandize, and make their great measure small, and their weight little, chap.8.5.6.

Qu. *What hath the Lord sworne he will doe to such people?*

An. He hath sworne by the excellency of Jacob, that he will never forget any of their workes, ch.8.7. Though they digge into hell, thence he will fetch them: though they climbe up to heaven, from thence he will bring them; though they sink into the bottome of the sea, there will he command the serpent to bite them: and though they goe into captivity, hee will follow them with the sword, and set his face against them, there shall bee no way

way for them to escape, chap. 9. 2. 3. 4.

OBADIAH.

Question.

WHat sin doth Obadiah *complaine of?*

A The lacke of charity.

Qu. *In whom?*

A. In brother towards brother.

Qu *Who are they?*

A. The Edomites against the Israelites.

Q. *How were they brothers?*

An. The Edomites came of *Esau*, and the Israelites of *Jacob*?

Q. *What wrong did the Edomites to the Israelites?*

A Joyned with their enemies, rejoyced at their destruction, and holpe to beare away the spoile, chap. 1. 11. 12. 13.

Q. *How did God punish them?*

An. He made the house of *Jacob* a fire, and the house of *Joseph* a flame, and set the Edomites between them as stubble to be devoured, ver. 18.

JONAH.

Question.

WHither was Jonah *sent?*

A. To Niniveh, the chiefe City of the Assyrians.

Q.

Qu *What to doe?*

A. To preach.

Queſt. *Did hee obey the Commandement of God?*

A. No: he broke it.

Qu. *How?*

A. He went another way.

Qu. *Whither?*

A. To Tarſhiſh.

Qu. *What moved him ſo to doe?*

A. His owne reaſon.

Qu. *Why?*

A. Becauſe he thought if the Jewes repented not by his doctrine, much leſſe would the heathen.

Qu. *How did he for paſſage?*

A. Hired a ſhip, and paid his fare.

Qu. *When he was at ſea, what hapned?*

A. A Tempeſt.

Qu *Who cauſed the tempeſt?*

A. God.

Qu. *To what end?*

An. To checke the diſobedience of *Jonah.*

Queſt. *What did* Jonah *during the tempeſt?*

A Sleepe.

Qu *What did the Mariners?*

A. Studied to find the cauſe of this diſturbance.

Qu. *After what manner?*

An.

A. By casting of lots.

Qu. *To whom fell the Lot?*

A. To *Jonah.*

Quest. *What did the Mariners with* Jonah?

A. Threw him into the sea.

Qu. *Was he drowned?*

An. No; though his sinne deserved it, yet God preserved him.

Qu. *How?*

An. Hee sent a Whale that swallowed him.

Qu *What followed?*

An. The Tempest ceased, and the Mariners glorified God.

Quest. *But what did* Jonah *being in the fishes belly?*

An. Thought upon his sinne, and cryed to the Lord.

Qu. *How did the Lord deliver him?*

An. Caused the fish to cast him up upon the dry land.

Qu. *How long had he beene in the fishes belly?*

A. Three dayes and three nights.

Qu. *And what followed then?*

A. The Lord spake to *Jonah* the second time and bad him arise and goe to Nineveh, and preach repentance.

Qu. *Did he now obey?*

An. Yes: and cryed in the streets: Yet

for-

forty dayes, and Niniveh shall be overthrowne.

Qu. *How did the people entertain this doctrine?*

A. With feare and trembling.

Qu. *What did they?*

An. Proclaimed a fast from the greatest to the smallest; the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commanding all his subjects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Qu. *When the Lord saw their repentance, what did he?*

An. Turned away his wrath, and saved their City.

Quest. *How did* Jonah *take their deliverance?*

A. He was angry.

Qu. *Why?*

A. Because being a Prophet, hee should be found false of his word, and therefore began to upbraid God.

Qu. *In what manner?*

An. O Lord (said he) was not this my saying when I was yet in my country? That thou wast a gracious God, mercifull and slow to anger, and repentest thee of evill, for which cause I fled to Tarshish: Therefore I beseech thee take my life, rather

ther than let me live in infamy.

Qu. *Whither went he?*

A. Out of the City, to see if after forty dayes the Lord would destroy the City.

Qu. *On which side of the city sate he?*

A. On the East side.

Qu. *How was he covered?*

A. He built him a booth.

Qu. *What did God cause to grow over him to shadow him?*

A. A Gourd.

Qu. *What became of the Gourd?*

A. The next morning a worme struck it, and it wythered.

Qu. *Had Jonah any inconvenience by that?*

An. The Easterne Winde and Sunne-beames beat upon *Jonahs* head, and made him faint, so that he was grieved for the losse of his gourd.

Qu. *What said the Lord to him then?*

An. Hast thou pitty (said hee) on the gourd, for which thou hast not laboured, nor madest it grow, which came up in a night and perished in a night: & wouldst thou not have me pitty Niniveh, wherein there are fiftie score thousand persons that cannot discerne the right hand from the left, and also much cattell?

Qu. *What learne we by this?*

A. That we must not measure the providence and mercy of God, after the

square

ſquare of our humane affections.

Qu. *What was the finall end of ſending* Jonah to *Niniveh*?

An. By the ſodaine repentance of theſe heathen people, to reprove the obduracy and hardneſſe of heart in his owne children, that many yeeres were called upon, and theſe but few dayes.

MICAH.

Queſtion.

WHat ſinnes doth Micah *reprove?*

A. The contempt of Gods word.

Qu. *How did the Jewes contemne the Word?*

A. In forbidding the Prophets to propheſie.

Qu. *What perſons did he reprove?*

A. The Princes.

Qu. *For what did he reprove them?*

A. For felling juſtice for mony, and eating the fleſh of the people, flaying off their skins, breaking their bones, & chopping their fleſh to pieces, ch. 3. 13.

Qu. *What was underſtood by that?*

A. The pilling and polling of the common-wealth.

Qu. *Whom elſe doth he reprove?*

A. The Prelates, for their covetouſneſſe and ſymony, chap. 3. 11.

Qu.

Qu. *And whom else?*
A. The rich Merchant.
Qu. *For what?*
A. Because he is full of lyes and deceit, chap. 6 12.
Q. *What are the vertues he commended?*
A. Silence and patience, ch. 7. 5, 6.

NAHUM.

Question.

WHat doth Nahum *teach?*
A. That it is dangerous to resolve to live in the fear of god, & fal from it again.
Qu. *By whose example?*
A. By the example of the Ninivites.
Qu. *Did they so?*
An. Yes, they quickly forgot the preaching of *Jonah*, and the mercy that God shewed them at that time, and turned againe to their former iniquity, for which *Nahum* propheſies their destruction.
Qu. *And were they then destroyed?*
An. Yes.
Qu. *By whom?*
A. By the Caldeans.

HABAKKUK.

Question.

WHat did Habakkuk *preach against?*

An.

An. The pride and tyranny of the Caldeans, that were puft up with their ſpoils and victories.

Qu. *What doth he compare the men of this world unto?*

A. To fiſhes.

Qu. *What is his reaſon?*

An. Becauſe as amongſt fiſhes the great devoure the ſmall, ſo is it amongſt men, chap. 1. 14.

Q. *How loathſome is tyranny & pride?*

An. So loathſome, that the very ſtones of the wal ſhal cry out againſt it, ch. 2. 11.

Q. *What did he propheſie ſhould be the end of the Caldeans?*

A. Ruine and deſtruction.

Qu. *By whom?*

An. By the Medes and Perſians, ch. 2. 8.

ZEPHANIAH.

Queſtion.

When propheſied Zephaniah?

An. In the daies of *Joſiah* King of Judah.

Qu. *How did he terrifie the wicked?*

An. By foretelling them of their utter deſtruction, and carrying into captivity.

Qu *How did he comfort the godly?*

An. By prophecying their returne and happineſſe, and the revenge God would take upon their enemies.

HAG-

HAGGAI.

Question.

WHat are the three last Prophets?
A. Haggai, Zachary, Malachy.

Qu. *When were these three sent?*
A. After the seventy yeares of captivity were expired.

Qu. *For what cause?*
A. To comfort the people, and to encourage them to haste the building of the Temple.

Quest. *Were they slack in that businesse then?*
An. Yes, preferring their owne private gaine, in toyling for wealth, and building themselves faire houses, before the glory of God.

Qu. *What was the reason?*
An. They had no reason at all; yet as corrupt men that never want policy to excuse their vile disposition, they pretended the time was not yet come, ch. 1. 2.

Qu. *Who reproved them?*
A. God first, and *Haggai* afterward.

Qu. *How did God reprove them?*
A. By sending a famine amongst them.

Q. *How did the Prophet reprove them?*
An. By rebuking them in these words: Is it time for your selves to dwell in sieled

led houses, and not to build the house of the Lord.

Qu. *Were they upon this converted?*

A. Yes.

Qu. *What was the sign of their repentance?*

An. Feare before the Lord, ch. 1.12.

Qu. *How did the Lord comfort them?*

An. Sent his spirit unto them, saying, bring wood, and build this house, and I will be favourable unto it, ch. 1. 8.

Quest. *Who were the chiefe of the people in this worke?*

An. Zerubbabel the son of *Shealtiel*, and *Jehoshuah* the sonne of *Jehosadak* the high Priest.

Quest. *What was the promise of God unto them?*

A. That although this house seemed nothing like so sumptuous and beautifull as that which *Salomon* built, yet if they would have patience, the time should come, that he would make it farre more glorious.

Qu *How is that to be understood?*

A. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, ch. 2. 10.

Quest. *What saith the Lord here of their sacrifices?*

An.

A. That they were uncleane.

Qu *How?*

A. Not in the things themselves, but because the persons that offered them were uncleane.

Qu *What learne we by that?*

A. Neither to offer prayer, nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth, justifieth.

ZACHARIAH.

Question.

Whose son was Zachariah?

An. The son of *Barachia.*

Qu. *Why was he sent?*

A. To instruct and comfort the people.

Qu. *How did he instruct them?*

A. That they would avoid the wickednesse of their Fathers.

Qu *How did he comfort them?*

An. By telling them God would bee mercifull unto them, assist them in their worke, chap. 1. 16. Put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap 1. 17. Bee a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabel*, as he had begun, so shall hee finish the Temple, against all hinderances

rances whatsoever, chap. 4. 5.

Qu. *If they did serve the Lord, upon whom would he cast their affliction?*

A. Upon their enemies.

Qu. *How should their zeale to Gods service be manifested?*

A. By their works, chap. 1. 3.

Qu. *What should be their best clothing?*

An. Not silkes, nor precious stones, but righteousnesse through Christ, ch. 3. 4.

Qu. *What doth he propheſie of Christ?*

An. That he should be both King and Priest, by the crownes that were set upon the head of *Jehoshua*, chap. 6. 11.

Qu. *Why should those titles be attributed unto him?*

A. To signifie all power was given unto him, spirituall and temporall.

Qu. *In what sort was Christ promised to come?*

An. Humbly and in poverty, riding upon an Asse, chap. 9.

Qu. *And why?*

An. Because the Prophets had set forth his Kingdome without Majesty & pomp, yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. *But wherein was this errour?*

A. In their grosse and earthly imaginations, having the eyes of their minds

fixt

fixt upon the transitory pompe of this world, and not upon the true and spirituall glory of eternity.

Qu. *After the Jews returne, and reedifying of the temple, were they at peace?*

An. No, they had many afflictions and temptations, for the tryall of their patience, & approving of their faith, only such as beleeved had the peace of conscience.

MALACHY.

Question.

What is the first sinne Malachy *reproveth?*

A. Obstinate hypocrisie.

Qu. *Wherein?*

A. In that the Jews were manifest offenders, and yet seemed to justifie themselves, chap. 1. 6.

Qu. *If wee make God our father, what doth he require of us?*

A. Honour.

Qu. *If we make him our Lord, what?*

A. Feare, chap. 1. 6.

Quest. *What is the second sinne* Malachy *reproveth?*

An. Carelessnesse in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, chap. 1. 8.

Quest.

Qu. *What was required in the Priest?*

An. A care in his heart to serve God aright, & his lips to be a treasure of knowledge to instruct the people, chap. 2.1,7.

Qu. *What is the third sinne that the Prophet reproveth?*

An. The marrying wives of a strange religion.

Qu. *What is the punishment of that sin?*

An. The Lord will cut him off that doth so, chap. 2.11,12.

Qu. *What is the fourth sinne?*

A. Breach of wedlock, ch. 2.14.

Qu. *What is the fift?*

A. Their distrust, saying, it was in vain to serve God, seeing the proud prospered and they were croft, ch. 3.14,15.

Qu. *From whence proceedeth that sin?*

A. From want of patience, and submitting to Gods pleasure: for if they saw no Gods helpe ever present to defend them, they would straight-way murmure, which was a signe also of ingratitude.

Qu. *How?*

A. In that they forgot their former deliverance.

Qu. *Who should be the next Prophet to succeed them?*

A. Iohn Baptist.

Qu. *Wherein should his office consist?*

An. In joyning the people together to

one unity of faith, & pronouncing Gods Judgements against such as should refuse to receive Christ, chap. 4. 5.

Qu. *Who should be the last?*

A. Christ Jesus the true Sonne of righteousnesse, whose comfortable beames of mercy shine upon our soules to eternall happinesse.

Amen.

The Doctrine of the New Testament.

Except we abide in Christ, wee can doe no good thing, Joh. 15. 16.

THE INDUCTION.

Question.

What doth the New Testament include?

A. The Gospel.

Qu. *What is the Gospel?*

A. A message of glad tidings.

Qu. *What doth it principally containe?*

A. The history of Christ.

Qu. *Upon how many points stands the history of Christ?*

A. Upon five.

Qu *Which be they?*

A. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Qu *What doth his Birth teach us?*

A. That he is the day starre of mercy, risen to conduct us out of the darkness of death

death, and guide our feet into the way of peace, Luke 1[illegible] 78. 79

Qu. *What doth his life teach us?*

A. All vertues requisite for a true Christian, he being the way, the truth, and the life, Iohn 14.6.

Qu. *What doth his death teach us?*

A. That our death is paid, & the rigour of the law satisfied due to us for our sin, wherein consisteth our full redemption, Mat. 20.28. Gal 4.5. Heb. 6.20.

Q. *What doth his resurrection teach us?*

A. The conquest over death, sinne and hell, wherein standeth our Justification, Rom. 4.

Qu. *What doth his Ascention teach us?*

An. That our passage into Paradise is by him onely made open, which before (through sin) was shut up against us, to the intent that where he is, wee may also be, Joh. 14.~~1~~3. & 12.26.

Qu. *What doth Christ require of us for all these benefits?*

A. Two things.

Qu. *Which be they?*

A. Faith and obedience.

Qu. *What is faith?*

An. An assured beliefe of all his words and deeds.

Qu. *What is obedience?*

An. A constant endevour to performe

all that he hath commanded, Mat. 28.20.

Queſt. *How doe the Old and New Teſtament agree?*

An. In this, that they both teach to know one God, embrace one faith, and erect one Church.

Qu. *How doe they differ?*

A. Foure manner of waies.

Qu. *Which be they?*

A. Firſt, touching their publication, ſecondly, their effect and fruit, thirdly, their ceremonies, and fourthly, their teachers.

Qu *How doe they differ touching their publication?*

A. The Law was publiſh't with terror, the Goſpell with joy.

Queſt. *How doe they differ touching their fruit?*

A. The fruit of the Law is death, Deut. 27.26. The fruit of the Goſpell life, Joh. 17.3.

Qu. *How touching their ceremonies?*

A. In the law, their Altar was made of ſtone: in the Goſpel our Altar is Chriſt Jeſus, Heb. 13.10. In the Law they did ſacrifice calves: in the Goſpel our ſacrifice muſt be the calves of our lips, Prayer and Thanks-giving, Heb. 13.15. In the Law they did circumciſe the fore-skin: in the Goſpel we muſt circumciſe & cut off the lewd affections of our hearts, Rom. 2.29.

In

In the Law their passeover was a Lambe of the flock, Exod. 12.2-4. In the Gospel our Passeover is the Lambe Christ Jesus, 1 Cor. 5.7. In the Law the Passeover was but the shadow of the thing: in the Gospel the Passeover is the thing it selfe.

Quest. *How doe they differ touching their teachers?*

A. The Publisher of the Law was man, *Moses*; the Publisher of the Gospel God & Man, Christ. The teachers of the Law fore-told the comming of Christ in the flesh, Esay 7.14. The teachers of the Gospel fore-tell his comming in glory; Mat. 24.30. 31. & 25.31. The Teachers of the law led forth the children of God to Canaan, Josh. 12.6. The teachers of the Gospel direct them to Heaven, Mat. 5.3. 8.10. They delivered them from the hands of humane tyrants, Exod. 12.13. Jud. 16.50. Christ in the Gospell sets us free from the hands of the spirituall tyrant, the devill, 1 Cor. 15.54.

Qu. *How many are the writers of the Gospel?*

A. Foure.

Qu. *Which be they?*

A Matthew, Mark, Luke, and John.

Quest. *Is the subject of those holy Writers all one?*

A. It is.

Qu. *What method shall we then use, to draw particular points of doctrine from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into foure parts, and every part into foure branches.

Qu. *Content: What are the foure branches I shall dispute with you upon in the Gospel after* S. Matthew?

A. These: Christ his birth, his Persecution, Baptism, and Election of his Apostles.

Doctrine out of the Gospell after S. MATTHEVV.

Question.

WHat was Matthew *by profession?*

A. A Publican.

Qu. *What were the Publicanes?*

An. Those kind of Jewes, which in the name of the Romanes did gather up the taxes & tallages impoſed upon the people.

Qu. *How came he to be an Apostle?*

An. Christ called him as he was sitting at the receit of custome; who presently, notwithstanding the scandals and bad reports which the Jewes had given out of Christ, and that he himself was exceeding rich, left all, and followed him.

Qu. *What doth* Matthew *first set down?*

An.

An. The comming of Christ into the world.

Qu. *How is that?*

A. Two manner of waies.

Qu *Which be they?*

A. Once in the flesh: many times in the spirit.

Qu. *How comes he in the spirit?*

A. Two manner of wayes: by Grace to inspire in us, as when the spirit of God fel upon the 70. Elders, Num. 11, 25, 26. and upon the Apostles, Act. 2. 3, 4. Or by faith to assure us, as S. *Paul* saith, the same spirit beareth witnesse with our spirit, that we are the children of God, Rom. 8. 25, 26.

Qu. *By what example doe we learne Christs comming in the spirit?*

A. By the example of Gods appearance to *Elijah.*

Qu *How was that?*

A. First came a mighty wind and tare the rockes, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still wind, and God was there, 1 King 19. 11, 12.

Qu. *Doth Christs spirit after the same manner descend into us?*

A. Yes.

Qu. *How?*

An. First, there comes the breath of

his threatning voice to breake our ſtony hearts; then an Earth-quake, that is, a trembling at his Judgements; thirdly, a fire to try if we repent aright; laſt of all, a ſoft voyce of happy tidings, which is the Lambe Chriſt Jeſus,

Queſt. *How was his comming in the fleſh?*

An. Hee was conceived by the holy Ghoſt, and borne of the Virgin *Mary*, Mat. 1. 18.

Qu. *Is this all the times he ſhall come in the fleſh?*

A. No, he ſhall come at the latter day.

Qu. *In what manner?*

An. With power and great glory, chap. 24. 30.

Qu. *What to doe?*

An. To judge the world with righteouſneſſe, and the people with equity; that is, to give to every one according to their deeds Mat. 16. 27.

Queſt. *Why did Chriſt take upon him our fleſh?*

A. To ſatisfie for our ſins.

Qu. *How?*

An. In ſuffering underneath the juſtice of God what we had deſerved.

Qu. *What was the firſt evill that Chriſt ſuffered?*

A. Perſecution.

Qu. *When?* Qu.

A. As soone as he was borne.

Qu. *By whom?*

A. By *Herod* King of the Jewes.

Qu. *What learne we by that?*

A. That a Christian life in this world, from the day of our birth to the houre of our death, is nothing but crosses and afflictions.

Qu. *How came* Herod *to be King?*

An. Hee bought it of *Cæsar* for a great summe of mony.

Qu. *How did he behave himselfe in the Kingdome?*

An Like a bloody Tyrant, hee slew all that were of the linage of King *David*, & burnt their Pedigrees, because he feared to be driven from his seat and authority, by one which he heard should spring of that family: and therefore likewise he slew his sister, and her husband that was a Jew, & put to death his own son which he had begot upon a Jewish woman.

Qu *How long was it ere he could seate himselfe in the Kingdome?*

An. Thirty yeeres, continually making war upon the Jewes: so hard did they endure the government of a stranger.

Qu. *Why was Jerusalem troubled when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the governement of* Herod?

An. First, to flatter him, becauſe they would ſeeme to be affected as he was, for he was greatly troubled, Mat. 2.3. And ſecondly, becauſe they feared there would ariſe a new occaſion of blood-ſhed, by the contention of theſe two Kings.

Qu. *What was the end of* Herods *malice towards Chriſt?*

An. As it is of all perſecutors of Gods people, his own ruine: for Chriſt was delivered from his rage, Mat. 2.13.

Qu. *Did his rage ſo end?*

A. No: when he ſaw himſelfe mocked of the Wiſe-men, that promiſed to bring him word where Chriſt was, hee moſt cruelly ſlaughtered all the young children of Bethlehem and the Coaſts thereabouts, thinking ſo to be ſure of his deſtruction, Mat. 3.26.

Qu. *What do we learn by the maſſacre of ſo many innocents, Chriſt onely reſerved?*

An. That tyranny may deſtroy the body of religion, but not the ſoule.

Qu. *Was this no fault of the Wiſe-men, to break promiſe with* Herod?

A. No: it is lawfull to breake promiſe in any thing, wherein the honour and ſervice of God may be hindred.

Qu. *How was Chriſt preſerved?*

A. By flight into Egypt.

Qu. *Why did Chriſt, being God, give*

place

place to the fury of Herod ?

An. To shew that it is lawfull for us to flie from persecution, and save our lives, so it may be done without scandall to the Gospell Mat. 10.23.

Qu. *Why did he fly into Egypt, rather then into any other Countrey?*

An. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Osea*; *Out of Egypt have I called my Sonne*; and secondly, to shew that hee would forsake the Jewes for their ingratitude, and receive the Gentiles.

Quest. *Wherein consisted their ingratitude?*

A. In stoning the Prophets and men of God, which were sent unto them for their soules health, Mat. 23. 27.

Qu. *How doth Christ prophesie their ingratitude should be punished?*

A By threatning upon them a spiritual and a corporall plague.

Qu. *What was their spirituall plague?*

An. Famine of the word, and scarcity of Teachers.

Qu. *What was their corporall plague?*

An. Ruine of their City, desolation of their Temple; and a generall dissipation and scattering of their whole nation, at whose hand shall bee required the blood of all the Saints, from *Abel* to *Zacharie*,

the

the Son of *Barachia*, whom they slew betweene the Temple and the Altar.

Qu. *How many were the benefits of God bestowed upon the Jewes?*

A. Innumerable, but these especially; he saved *Noah* from the flood, *Abraham* from the Caldeans; hee brought them afterward out of Egypt through the red Sea; hee fed them in the Wildernesse with meate from heaven, and water from the Rocke; forty yeeres space their garments never waxed old; hee led them dry over Jordan; hee gave them possession of one and thirty Kingdomes; he instructed them in his true service, he built them a Temple, hee supplyed them dayly with Prophets to be their guides: and finally, sent his only begotten sonne amongst them, to be a Physitian both of their bodies and soules, whom they most cruelly put to death.

Quest. *Who did first make knowne the birth of Christ?*

A. A starre, Mat. 2.2.

Quest. *How did the Starre differ from other Starres?*

An. In three respects: first, as touching the place, being lower fixed than other Starres: Secondly, as touching the motion, moving directly forward, and not circularly: and thirdly, as touching

ing the time, it shone as well by day as by night.

Qu. *To whom did the starre appeare?*

Ans. To the Wise-men of the East, to conduct them where Christ was borne.

Qu. *What is signified by that starre?*

A. The spirit of God which must illuminate our hearts, or we shall never find the way unto Christ.

Qu. *When the Wise-men found Christ, what did they?*

An. As men must doe when they have once got a knowledge of him.

Qu. *What is that?*

An. Acknowledge our love and service to him by our eternall oblations.

Qu. *What were their oblations?*

An. Gold, Frankincense, and Myrrhe: Gold, as he was a King, Frankincense, as he was a Priest, and Myrrhe, as hee was a Prophet, Mat. 2. 11.

Qu. *But in stead of these three things, what doe we Christians learne to offer unto him?*

A. For Gold, purity of life; for Frankincense, prayer and thanks-giving; and for Myrrhe, patience in adversity.

Q. *In the eleventh Chapter of this Gospel, Christ saith, I thank thee Father, that thou hast hid the knowledg of thy will from the wise and prudent, and hast shewed it*

unto

unto babes; yet here he saith, the Wisemen came to worship him: what difference is there betwixt the Wisemen he speaketh of there, and these mentioned here?

An. By the Wise-men there he understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason: By Wise-men in this place, he understands such Wisemen as in things that belong to the honor of God, and our justification, reject the power and wisedome of man, and cleave only to the grace of God through Christ, and sincerity of his word. In which sense they are also called babes, Mat. 11.25.

Qu. *In professing of Christ what comfort have we?*

A. A threefold comfort, first, we know he is our Lord, and can, and will defend us from all our enemies, Mat. 28. 18, 20. Secondly, he is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Phisitian, to call us unto him, to comfort and heale our afflicted consciences, Mat. 11.28.

Qu. *Where is the end of the old Testament, and beginning of the New?*

An. In the Baptisme of Christ; for by that God doth as it were point unto us, and shew that he is the true Messias and Saviour of the world.

Qu.

Qu. *By what signe?*

A. By the visible appearance of the holy Ghost, and the voice that was heard, This is my dearly beloved Son, in whom I am well pleased, Mat. 3. 17.

Qu. *How many things are required in Baptisme?*

Answ. Three: the visible Elements, (which is water) the Word, and a Promise of Grace.

Qu. *What was the difference betweene the Baptisme of* John, *and the Baptisme of* Christ?

An. John did baptise with water to repentance; but *Christ* did baptise with fire, that is, by his holy Spirit, working in our hearts to the remission of sins.

Quest. *Why is* John *said to prepare the way of the Lord?*

A. Because his doctrine was repentance, and no man can come unto Christ except he first confesse the damnable state hee is in through sin, and be heartily sorry for the same, faithfully beleeving only by the merits of Christ to bee delivered from thence.

Qu. *Whom did Christ first call to his service?*

A. Poore Fishermen.

Qu *What doe we learn by their calling?*

A. Two things.

Qu.

Qu. *Which be they?*

An. First, an example of charity in Christ, that of his tender mercy & grace chose such poore & simple men to be the chiefe Pastors and Pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but streight-way left all they had and followed Christ, Mat. 4. 22.

Qu. *How did they follow him?*

An. Not as many Christians now a-dayes doe, in outward shew, and seeming holinesse, but with that resolution, that they willingly under-went poverty, scorn, slander, and death it selfe, to shew themselves worthy schollars of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet we come not.

Qu. *How led Christ his Disciples?*

A. Two manner of wayes, bodily and spiritually.

Qu *How did he lead them bodily?*

An. By inuring his body to travell by sea, by land, in city, field, mountaine, and valley, for the publishing of the Gospell, and work of their salvation.

Qu. *How did he lead them spiritually?*

An. By manifesting unto them great signes and arguments of humility, patience,

nce, love, fortitude, and all other vertues of the minde: so that what he was, such he would have them, and all that insist upon his holy name to be.

Qu. *Why did not Christ chuse his disciples amongst the mighty, learned, and rich men of the world?*

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousnesse.

Qu. *Was there none of this sort came when Christ called them?*

An. Yes, but they were but few: as of rich men *Zachem* and *Matthew*: of Gentlemen, the Centurion, and *Joseph* of Arimathea; and of the learned, *Nicodemus*, *Gamaliel*, and *Saul*.

Qu. *Did these men leave all and follow Christ?*

An. They did.

Qu. *How then had* Matthew *a house to banquet Christ in afterward?*

An. To forsake all is understood, not cleane to depart from all which they had, but to make no reckoning of their goods, otherwise than might serve to the glory of God, and the reliefe of his poore distressed members,

Q. *Why doth Christ call his Apostles and Ministers, the salt of the earth?*

An.

An. Because as the property of salt is to bite, purge, and preserve, so their doctrine ought to testifie, reprove, and instruct.

Qu. *Why are they called the light of the World?*

A. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Qu *What is the end thereof?*

A. The glory of God.

Qu. *Is it not then enough for them to preach the Gospel openly, and with boldnesse of heart?*

A. No: they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Qu *In how many things consisteth the testimony of a good life?*

A. In three.

Qu *Which be they?*

An. In holinesse, which belongeth to God; in righteousnesse, which belongeth to our neighbour; and in soberneſſe, that belongeth to our selves.

Qu. *For how many causes are we bound to serve God?*

A. For three causes, *Jure creationis*, because he created us; *Jure redemptionis*, because he redeemed us; & *Jure amoris*, because he loved us.

Doctrine

Doctrine out of the Gospell after St. MARKE.

Question.

WHat was Marke?

A. A disciple of *Peters*, of whom he had learned the Acts of Christ.

Qu. *What are the branches to be handled in this Gospel?*

A. The tempting of Christ, his fasting, prayer, and miracles.

Qu. *When was Christ tempted?*

An. As soone as he had received baptisme; whereby we learne, that the Spirit of God begins no sooner to worke, but it is as soon crost and overthwarted by the spirit of the divell, ch. 1.12.

Qu. *What is the difference betweene these two spirits?*

A. The Spirit of God is loving, gentle, meeke, not forcing, nor threatning: the spirit of the Divell is subtle, cruell, false, and full of terrour. Betweene these two spirits, the spirit of man is continually, tossed; the one working to our salvation, the other to our damnation.

Qu. *Who did tempt Christ?*

A. Two sorts of creatures.

Qu. *Which be they?*

A. The Divell and the Jewes.

An.

Qu. *From whence fetcheth the Devill his arguments wherewith he tempteth?*

An. From three things: either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appeares.

Qu. *What doth the devill tempt unto?*

A. Sinne.

Qu. *What is the nature of sinne?*

A. To destroy.

Qu. *What followes sinne?*

A. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Quest *How many kindes of temptations are there?*

A. Two.

Qu. *Which be they?*

An. Bad, which proceed from the Devel and his instruments; and good, which proceed from God.

Qu *How doth God use to tempt?*

A. Two manner of waies: by tryals on the right hand, and by tryals on the left.

Qu. *How doth he tempt us by tryals on the left hand?*

An. By offering us temporall blessings as wealth, promotion, and such like, to see if we will take hold of them justly, or

after an indirect and sinfull manner. Or, by bestowing upon us temporal blessings, to try if wee will dispose of them according as he hath commanded, and as his upright Almners.

Qu. *How doth he tempt us by tryals on the left hand?*

An. By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals and injuries are offered, to prove our constancy, patience, and love.

Q. *How did the Jewes tempt Christ?*

A. By frivolous questions to entrap his life, as, whether it was lawfull to give tribute to *Cæsar* or not, chap. 12. 14.

Q. *What is our comfort in temptation?*

An. That if wee abide faithfull and constant, God at the last will send his Angels to deliver us, as hee did unto our Saviour, chap. 1. 13.

Quest. *Why doth God suffer us to be tempted?*

A. For five speciall reasons.

Qu. *Which be they?*

An. First, to try whether we be faithfull; Secondly, to make us seeke unto him for helpe; thirdly, the better to manifest his power and love in delivering us; fourthly, to create in our hearts a thank-

thankfulneſſe for our deliverance; and fiftly, that we may be made like unto our Saviour Chriſt.

Qu. *Is it in the Divels power to tempt us when he pleaſeth?*

An. No, he cannot doe it, by the example where the uncleane ſpirit which Chriſt had caſt out of the man in the Countrey of the Gadarens, could not enter ſo much as into the heard of Swine, before he had asked leave of Chriſt, chapter 5. 14.

Qu. *What doth this inferre?*

A. That we ought alwaies to pray that we be not led into evill temptation.

Qu. *After Chriſt was delivered from the temptation of the Divell, what did he?*

A. As we ought to doe in the like caſe, more chearefully endevoured to perform the will of his Father.

Qu. *What may wee therefore liken the temptation of the Divell unto?*

An. A blow or wound, which diſmaieth not the good Chriſtian, but rather ſtirreth him up more forcibly to withſtand the aſſault of his enemy.

Qu. *What opportunity did the Devill watch to tempt Chriſt?*

An. When he was alone in the Wildernesſe, and oppreſt with long faſting.

Qu. *How long had he faſted?*

An.

A Forty daies and forty nights.

Qu. *What company had he?*

A None but wilde Beasts.

Qu. *What may wee understand by the Wildernesse?*

A. The World.

Qu. *What by the wilde beasts?*

An. The inward and outward dangers thereof.

Qu. *Inward dangers, of what?*

A. Of ones own rude and untamed affections.

Qu. *Outward dangers, of what?*

An. Of the vanities whereby we continually fall.

Qu. *What is a good remedie against these dangers?*

An. Fasting, and not as some suppose forty daies, but so long as wee live in the wilderneſſe of this wicked world.

Qu. *What is fasting?*

A. Sobriety of life.

Quest. *How many kinds of fastings are there?*

A. Two.

Qu. *Which be they?*

An. Corporall, which is a refraining from meat; and spirituall, which is an abstaining from sin.

Qu. *When are we truely said to fast?*

Answ. When we keepe our eyes from looking

looking after vanities, our tongue from curſing, ſwearing, and evill ſpeaking, our hearts from meditating miſchiefe, our hands from practiſing unlawfull actions, and our feet from treading in the way of ſcorners.

Q. *What is the true property of faſting?*

A. It muſt not be done for vain-glory, but to mortifie the body, that it may be in ſubjection to the ſpirit, and to the intent we may have the more proviſion for the relieving of the poore.

Queſt. *What are the effects that follow faſting?*

A. Health, perfection of memory, ſharpneſſe of wit, long life, and happineſſe of ſoule.

Qu. *What is the oppoſite of faſting?*

A. Intemperance.

Qu. *What is Intemperance?*

A. An overflowing of voluptuouſneſs, againſt reaſon, & the health of the ſoule ſeeking no other contentation, but the delight of the ſenſes.

Qu. *What are the effects that follow it?*

A. Diſorder, impudency, unſeemlineſs, negligence, imbecility of body, and deſtruction of ſoule.

Qu. *Wherein conſiſts intemperance?*

A. In ſumptuous feaſting.

Qu. *Is it not tolerable for Chriſtians to feaſt?*

A.

An. Yes, if it be done with moderation and thanks-giving, as it appeares by the example of *Matthew*, who feasted our Saviour Christ, ch. 9. 15.

Qu. *Whom must we feast?*

An. Not our rich neighbours, lest they bid us again, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luke 14. 12, 13.

Qu. *May not a man both feast and fast at one instant?*

A. Yes, so in the middest of his delicates he be able to temper his affections.

Qu. *What must be joyned to fasting to make it acceptable?*

A. Repentance and prayer.

Qu. *What is repentance?*

A. A hearty sorrow for sin, with a firm resolution never to offend againe: so that it is not enough to be grieved for our sin except we likewise amend.

Qu. *Give an instance?*

An. It is our Saviours words: Repent and amend, for the Kingdome of God is at hand.

Qu. *What goes before Repentance?*

A. Admonition.

Qu. *What followeth?*

A. Forgivenesse.

Qu. *Who hath the power to forgive?*

A. Christ the Son of God, ch. 2. 10.

Qu *When hath he power to forgive?*

An. Whensoever wee call upon him by faith, as by the example of the blind man, chap. 10.

Qu. *What doth this readines to forgive inferre?*

An. Imitation in us to doe the like one for another.

Qu *Why?*

An. Because except wee forgive one another, wee shall not be forgiven of our Father which is in heaven, ch. 11. 16.

Q. *How many circumstances as touching our selves are to be considered in pardoning offences?*

A. Sixe.

Qu. *Which be they?*

A. First, who it is that must forgive; every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight offences but capitall wrongs, whether sudde or premeditate. Thirdly, whom they be we must forgive; namely, our christian brethren. Fourthly, how often; not seven times only, but seventy times seven. Fiftly, in what sort; not fainedly, but from the heart. Sixtly, when; not at the Altar only, and when we pray, but at all times when our brother shall seeme to offend.

Qu. *In how many points consisteth forgivenesse?*

An.

A. In foure.

Qu *Which be they?*

A. Connivere, to wink at our brothers offence; *condonare,* to pardon the quality of the offence; *remittere,* to withhold the punishment; and *indulgere,* to take into favour againe.

Qu. *But if the offence be such as wee must needs reprove our brother, how must it be done?*

An. Mildly, lovingly, secretly, and guiltlesse our selves of what we reprove him for; freely and without feare, upon a true and just occasion, and at a fit time.

Qu. *To what may we compare him that is a great reprehender of others, and never looks into his owne infirmities?*

An. To five things.

Qu *Which be they?*

A. To the lamp in the temple, which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, but sees not it selfe. 3. To *Noahs* workmen, that built an Ark to save *Noah*, and were drowned themselves. 4. To such a one as cloathes every one, and goes naked himselfe. 5. to *Esau*, That was a Forrester, lived alwaies abroad, and therefore did lose the blessing at home.

Qu *What is the gate that opens to forgivenesse before God?*

A. Prayer.

Qu. *What is Prayer?*

An. A calling upon God in the time of trouble.

Queſt. *How many ſorts of Prayer are there?*

An. Two, mentall, conſiſting in the heart, without utterance from the tongue; and vocall, conceived in the heart, and pronounced by the tongue.

Qu. *How many are the ſpeciall properties of Prayer?*

A. Foure.

Qu. *Which be they?*

A. It muſt be ſecret, without oſtentation; zealous, without doubting to obtain; briefe, without much babling; and conſtant, without intermiſſion, ch. 11. 24.

Qu. *How many reaſons are there to prove the goodneſſe of Prayer?*

A. Sixe.

Qu. *Which be they?*

A. Firſt, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is an incenſe in the noſtrils of God. Fiftly, it doth more good than Almes-deeds, for by our Almes we helpe but a few, but by Prayer we may profit thouſands. Sixtly, it is a victorious thing, for it overcom-

meth

meth God, which overcommeth all things.

Qu. *When must we pray?*

A. At all times.

Qu. *Why?*

An. Because wee know not when the Lord will call us to judgment. ch. 13. 33.

Qu. *What is an enemy to prayer?*

A. Drowsinesse; and therefore our Saviour hath said, *Watch and pray.*

Quest. *How must our minds be disposed when we pray?*

A. To be in charity with all.

Qu. *What may encourage us to pray?*

A. The faithfull promise of the Lord, that he will heare us: Aske and yee shall have; knock, and it shall be opened unto you.

Q. *How was prayer effectuall in Christ?*

An. By prayer he wrought some of his Miracles, as appeareth, ch. 9. 25.

Qu. *What is a miracle?*

An. An act exceeding the course of nature.

Quest. *Why was it requisite that Christ should make miracles?*

An. To prove himselfe both God and Man, and consequently the true Messias and Saviour of the world.

Qu. *To save, how many waies may it be understood?*

An. Two manner of wayes: first, in preserving and giving temporall blessings to all: and secondly, in redeeming of some, by giving eternal happinesse to the Elect.

Qu. *What are the miracles of Christ?*

A. Giving sight to the blind, strength to the lame, health to the sick, walking upon the waters, and raising of the dead, &c.

Q. *In this respect, what is Christ called?*

A. A Physician.

Qu. *How doth he differ from other Physicians?*

An. As wrought by his owne power, he looked not for reward, and he scorned not to handle and touch his sick Patients, notwithstanding the contagion of their diseases.

Doctrine out of the Gospell after St. Luke.

Question.

What was Luke?

An. A Physitian of Antioch, and a Companion with *Paul* in his travails.

Qu. *Did he write the Gospel as an eye-witnesse of the same?*

An. No: but as he had heard from *Paul* and others.

Qu.

Qu. *What are the points from whence we must derive our argumentation in this Gospel?*

Answ. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Qu. *When began Christ to preach?*

An. At twelve yeares old, when his parents found him disputing with the Doctors in the Temple, ch. 2. 46.

Qu. *How shall we know a Preacher?*

An. By his fruits.

Qu. *Which be they?*

A. His doctrine, if it be of God, and his conversation, if it be according to his doctrine.

Qu. *How many things are required in a Preacher?*

Anſ. Sixe things: to preach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu *What is it to exhort?*

An. To remember the hearers of the Word, what they have heard: and to be serious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Qu *What are the fruits of a good life?*

An. Deeds of charity, done to the honour of God, and good of our neighbour.

Qu *To what end are they availeable?*

An. To shew how neere, or how farre off we are from Christ: for he that findes by the disposition of his heart, that he willeth well to all men, not onely his friends but his enemies, hath a sure testimony that God doth dwel in him: whereas contrariwise, he that feeleth not the heat of charitie in his heart, may think assuredly God is far from him.

Qu. *Are we justified then by works?*

An. Yes, before men, but by faith before God.

Qu. *What is it to pray?*

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to prayse?*

A. To give God thanks for them when they are seene to profit.

Qu. *What is it to reprove?*

A. To inveigh against their sins, laying before them the judgments of God.

Qu. *What is it to encourage?*

An. To give boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An. Five things: First, diligent attention, not to have their minds carried away in time of preaching through vanities; Secondly, meditation, to ruminate upon such good lessons as they have heard; thirdly,

thirdly, application to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their Teachers; & fiftly, thanks-giving for the light of the Gospell.

Quest. *After what method doth Christ teach?*

An. Sometimes by Parables and Similitudes, and sometimes more plainely and familiarly.

Qu. *Why did he teach by Parables?*

Ans. Because the unbeleeving Jewes might heare and not understand, chapter 8. 10.

Qu. *What is a Parable?*

A. A discourse containing one thing in words, and another in sense.

Qu. *What vices doth Christ reprove?*

A All.

Qu. *How doth he reprove ambition?*

An. By saying to the Apostles, He that seemeth least among you, the same shalbe great, ch. 9. 48.

Qu *How Pride?*

An. He that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, ch. 18. 14.

Qu *How revenge?*

An. When *James* and *John* saw the Samaritanes would not receive Christ, they willed him to call for fire from heaven to

consume them: but Christ rebuked them, saying, Yee wot not of what spirit ye are: I come not to destroy, but to save, ch. 9. 55, 56.

Qu. *How inconstancy or falling from the truth?*

An. No man having put his hand to the plough, and looking backe, is apt for the kingdome of God, ch. 9. 62.

Qu. *How neglecting the word when it is preached, and not bringing forth fruits of repentance?*

A. It shall be easier for Tyre and Sydon in the day of judgment, than for such men, ch. 10. 14.

Qu. *How worldly carefulnesse?*

A. By the Parable of the rich man that built his Barnes wide, and laid up goods for many yeares, and said to his Soule, Now take thy rest: when presently God pronounced unto him, Thou foole, this night shall thy soule be taken from thee, ch 12. 16, 20.

Qu. *How else?*

An. By the example of the Ravens and lilies of the field, which neither sow nor reap, yet God feeds them: and the Lilies are cloathed with greater royalty than *Salomon*, ch. 12. 24, 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

An.

A. By an argument *à minore ad maius*: by saying, Which of you by taking thought, can adde to his stature one cubit? If ye be not able to do the lesse, how will ye performe the greater? ch. 12 25, 26.

Qu *What must be our care?*

An. Not for trash of this world, but to lay up treasure in heaven, where neither theefe approacheth, nor rust can corrupt, ch. 12. 33.

Qu. *How reproveth Christ rash judgement, as when we doe condemne such upon whom God executeth his judgments to be greater sinners than we our selves are?*

An. By telling us, that except we repent, we shall all likewise perish, ch. 13. 3.

Qu *Why?*

An. Because whosoever hath deserved worst, we (if God should enter into judgment with us) have deserved as bad as they.

Q. *How doth he reprove the trust in our owne merits?*

An. By saying, when wee have done all that we can, we are still unprofitable servants; because we can doe nothing but that which is our duty to doe, ch. 17. 10.

Q *Whom doth Christ pronounce blessed?*

A. The peace-maker, the poor in spirit, the sorrowfull, for they shall rejoyce; the persecuted, for great shall be their reward in heaven, Mat. 5.

Qu.

Qu. *Wherein doth blessednesse consist?*

An. Not in honour, for then *Pharoah* had bin blessed: nor in wit, for then *Achitophel* had bin blessed: nor in wealth, for then *Achab* had been blessed: but in the feare of the Lord.

Qu. *How is this feare preserved?*

An. By having a care to the commandements.

Qu *Wherein consisteth this performance of the Commandements?*

A. Not onely in bridling the hands, but in refraining the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Quest. *How doth Christ threaten the cruell.*

A. He that in anger calleth his brother foole, shall be in danger of hell-fire, Mat. 5.22.

Qu. *To what a strict reckoning will hee call the lascivious?*

An. Whosoever looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Mat. 5.28.

Qu. *Is it lawfull for a man to put away his wife?*

An. No, except it be for fornication, Mat. 5.32.

Qu.

Q. *What oathes must we use in our private communication?*

A. Yea, yea; and nay, nay: for whatsoever is more than that, commeth of evill.

Qu. *By what may we sweare?*

Answ. Neither by heaven, for it is the throne of God; nor by earth, because it is his foot-stoole.

Qu. *May we not sweare at all?*

A. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. *What is an oath?*

An. A calling of God to witnesse, that what we sweare is true, or to be revenged on us if we lie.

Qu. *May we that are humane creatures be revenged one upon another?*

A. No.

Qu. *Why?*

A. Because Christ hath said, bless them that curse you; do good to them that hate you, ch. 6. 28.

Qu. *By what reason doth Christ bind us hereunto?*

An. By an argument taken from the nature of God, who is so gracious and loving unto man-kind, as hee maketh the Sun to rise, and the raine to fall upon the just and unjust, Mat. 5. 45.

Qu. *Who is just?*

An. Not any man: for he that saith he hath

hath no sin is a lyar, and there is no truth in him.

Q. *How many sorts of sinners are there?*

A. Three.

Qu. *Which be they?*

An. The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharaoh, Judas*, &c. The second are such as before God are very impions, yet to themselves and the World would seeme righteous: and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the World are sinners, but because they acknowledg their sins, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalen, Zacheus*, & the Thiefe upon the Crosse.

Qu. *What is a speciall note to know a repentant sinner by?*

A. Vigilance, that when the Lord commeth, hee be not found an unprofitable servant.

Q. *Who are called profitable servants?*

A Such as with care performe the will of their Master.

Qu. *Who are called unprofitable servants?*

An. First, such as are Magistrates, and abuse their authority to the hurt of such as

are

are under them: Secondly, such as are under the degree of Subjects, and neglect their calling, or deprave it by their wicked practice: Thirdly, rich men, that help not the necessities of the poore: Fourthly the wise and learned, that suffer the ignorant to go astray for want of their good counsell and instruction.

Q. *For all these good instructions which Christ gave unto the Jewes, how did they reward him?*

An. With slander and reproach, saying, that he did blaspheme, and cast forth divels by the name of *Belzebub* the prince of divels, ch. 5. 11. & 11. 15.

Qu. *What is blasphemy?*

An. To detract from the power of the holy Ghost.

Qu. *Was it sufficient to allay the malice of the Jewes, to say Christ was a blasphemer?*

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of thē they hate.

Q. *How did they practise Christs overthrow?*

An. By hiring *Judas* to betray him unto them.

Qu. *What doe we learne by this, that amongst the twelve one was a traytor?*

An.

An. That even amongſt the ſmalleſt number of Gods Elect, there the Divell hath his inſtrument.

Qu. *For what did* Judas *betray his Maſter?*

A. For mony, as many doe their ſoules, ch. 22 6.

Qu. *What was the laſt memorable thing that Chriſt did before his betraying?*

A. The inſtitution of the Sacrament of his body and blood.

Qu *Of how many things doth this Sacrament conſiſt?*

A Of two.

Qu *Which be they?*

A. The viſible ſubſtance, which is bread and wine; and the inviſible grace, which is redemption by his death, to all that receive this Sacrament worthily.

Qu *How many things are required for the worthy receiving thereof?*

A. Foure.

Qu *Which be they?*

An. Knowledge, to diſcerne the difference betwixt this holy Ordinance and other Ceremonies: Faith, to believe that Chriſt died for us: Repentance, to be ſorry for our ſins: and Charity, to forgive our brethren.

Qu. *Is it not enough then to remember Chriſt by meditation, reading and hearing?*

An.

A. No: except we doe likewiſe actually receive his body and bloud in the Sacrament.

Qu. *What two things did Chriſt uſe in offering his body vpon the Croſſe?*

A. A breaking of his body, and a drawing forth of his blood.

Qu. *What muſt our breaking be?*

An. A contrition of heart for our ſins, and breaking of bread in the way of Charity.

Qu. *What muſt our pouring forth be?*

Anſw. Teares of repentance, and teares of compaſſion.

Qu. *How doe we receive Chriſt in the Sacrament?*

A. Spiritually.

Q. *What place muſt we prepare for him?*

A. An upper roome in the boſome, an inward roome in the heart, a large roome to receive his retinue, a faire roome hung with the tapeſtry of righteouſneſs, a ſweet roome deckt with the flowers of love, a convenient roome with a chimney and a bed, that is, the fire of zeale, and bed of peace.

Qu. *What muſt be his diet?*

A. Prayer, and Thankſ-giving.

Qu. *Who his attendants?*

A. Faith, Hope, and Charity.

Qu. *How ſhall a man know whether he hath*

hath received Christ or not?

A. If he find that he doth not only hear his Word, but brings forth the fruits of good doctrine: & therefore a good Christian is compared unto a Tree.

Qu. *Why?*

An. Because he hath a root, which is hope; a heart, which is faith; a bark, which is Charity; branches, which are spirituall vertues; greene leaves, which are good words; and fruit, which is good works.

Qu. *How was Christ apprehended?*

An. With bills and staves.

Qu. *How did they use him?*

An. Buffeted him, and set a Crowne of thornes upon his head.

Quest. *Whither did they bring him to be examined?*

An. To the High Priest first, then to *Pilate*, and afterward to *Herod*.

Qu. *What were these men?*

A. Chief Magistrates, but very wicked.

Qu. *What are godly Magistrates called?*

An. Gods.

Qu. *Why?*

A. Because they execute the judgement of God upon the offenders.

Qu. *What was a note of a bad Magistrate in Pilate?*

An. This, that although he knew Christ to be innocent, yet because of the opinion

of

of the people, rather then hee would purchase their displeasure, hee delivered him over to their will, ch. 23.25.

Qu. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

An. Upon the disgrace and downfall of the godly, as appeares by *Herod* and *Pilate*, who having bin long enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospell after S. JOHN.

Question.

WHat was John?

An. An Apostle, and the entirely beloved of Christ, ch. 13.23.

Qu. *How did he write the Gospel?*

An. As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done.

Qu. *What followes in this place to bee handled?*

An. These foure branches; the conviction of Christ, his execution, resurrection, and ascension.

Qu. *Were not the Jewes satisfied with the imprisonment of Christ?*

An. No, they thought likewise to put him to death.

Qu.

Qu. *Why did they pursue him with such hatred, having done so many good deeds among them?*

A. Upon the same reason that vice pursues vertue; iniquity godlinesse; falshood truth; and darknesse light.

Qu. *How were they blinded?*

A. By rage of their owne affections.

Qu. *What are there affections like?*

A. Like whirlewinds, when they have once gotten the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, Crucifie him, Crucifie him, ch. 19. 15.

Qu. *What did they object against him?*

A. That he did seduce the people, blaspheme, was not *Cæsars* friend, and worse than *Barrabbas* a theefe.

Qu. *How did they say hee seduced the people?*

A. By false doctrine, in not attributing righteousnesse to the Law, ch. 5. 24.

Qu. *How blaspheme?*

A. In calling himselfe the Son of God, chap. 10. 33.

Qu *How not to be* Cæsars *friend?*

A. In making himself a King, ch. 19. 12.

Qu. *How worse than* Barrabbas?

An. In that they thought a blasphemer worse than a thiefe.

Q. *what kind of thiefe was* Barrabbas?

An.

An. One that by insurrection sought to rob the peoples hearts of obedience, which is a kind of spirituall theft.

Q. *How many sorts of theeves are there?*

A. Three.

Qu. *Which be they?*

An. First: such as corrupt the mindes of others by their lewd examples, hypocrits, slanderers, and detractors of good mens vertues. Secondly, such as teach lies, whereby the Soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. *How many kinds of corporall theeves are there?*

A. Two.

Qu. *Which be they?*

A. Domesticall and Forreine.

Q. *Whom call you domesticall theeves?*

A. Such as purloin from their Master, Parents, Husbands, Wives, or Friends; or negligently suffer them to incur any losse or detriment which they might prevent.

Qu. *Whom call you forreine theeves?*

An. All such as rob their neighbours, either by false weights and measures, bad wares, or subtle practices: all Lawyers that make good causes bad, or bad good: all debters that never thinke to pay, and all creditors

creditors that triumph over the bodies of their poore debters, by impriſonment, or any other kind of oppreſſion.

Qu. *How did Chriſt confute the objections of the Jewes?*

An. Firſt, by ſaying he was the Way, the Truth, and the faithfull Shepheard, and therefore did not ſeduce the people, ch. 14.6. & 10.11.

Qu. *How ſecondly?*

An. By ſaying, what he did, he did by the inſpiration of the Holy Ghoſt, and power of God the Father; and therefore did not blaſpheme, ch. 1.23. & 10.30.

Qu. *How thirdly?*

An. By proteſting openly, that what was due to *Cæſar* ought to be given unto *Cæſar*, and therefore was not enemy to *Cæſar*.

Qu. *How fourthly?*

Anſw. By ſhewing he came to enrich them with all the treaſure of happy life, and therefore was no thiefe, like *Barrabbas*.

Qu. *Were they not ſatisfied with this?*

Anſw. No, though *Pilate* the chiefe Magiſtrate, before whom he was indited, did certifie them from the judgement-ſeat, that he found no fault in him, chapter 18.28.

Qu. *Why did not Pilate ſet him free?*

An.

An. Becauſe he reſpected more the diſpleaſure of the people, than the diſcharge of his owne conſcience; wherein he ſhewed himſelfe a bad Magiſtrate.

Queſt. *What are the markes of a good Magiſtrate?*

An. Wiſedome, valour, impartiality, not to be humorous, not to be covetous, not cruell.

Qu. *When is he wiſe?*

A. When he diſcerneth rightly between falſhood and truth.

Qu. *When valiant?*

An. When he feares not to execute the tenour of the Law.

Qu. *When impartiall?*

Anſw. When hee neither reſpecteth the rich for their authority, nor diſdaines the poore for their baſeneſſe and inferiority.

Qu. *When is he without humour?*

An. When he executeth juſtice for the love of vertue, and not for hate, envie, or a malicious ſtomacke againſt the party called in queſtion.

Qu. *When is he not covetous?*

An. When he doth not buy nor ſell juſtice for reward or bribes.

Qu. *What is juſtice?*

An. The ſquare of life, attributing to eve-

every man that which is due.

Qu. *What is injustice?*

Answ. The disorder of life, with-holding from men the just measure of their deserts.

Qu. *When is a Magistrate cruell?*

An. When he is wholly set upon severity, without any thought of pitie or compassion.

Quest. *Was* Pilate *altogether without compassion when he gave judgement upon Christ?*

An. No, hee had a kind of compassion, but it was counterfeit, & therefore though he would wash his hands never so often, he cannot cleare himselfe from the guilt of innocent blood

Queſt. *How many sorts of crueltie are there?*

A. Three.

Qu *Which be they?*

Answ. The first is of such as procure it, who nevertheless will not execute it themselves; and that was the cruelty of the Jewes: the second is such as devise not themselves to bee cruell, but when the Sword is put into their hands, or the meanes given unto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart; and this is the cruelty of Tyrants and wicked

ked men put in authority: The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and help if they would: and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltless wronged, and will not help and succour them.

Qu. *How many wayes may we helpe the distressed?*

A. Five manner of waies.

Qu. *Which be they?*

An. Either in person, when we travaile and labour for their deliverance: or with our goods, in relieving their wants; or with our good words, to comfort them; or with our counsell, to direct them; or with our power, quite to deliver them.

Qu. *Had Christ any such friends?*

An. No: nor did he need them, because he could have delivered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

An. Fled from him.

Qu. Peter *boasted he would die for him, and did he now forsake him in his extremity?*

A. He did not onely forsake him, but he flatly forswore he knew him.

Qu. *How often?*

Anſ. Three times the ſame night that Chriſt was apprehended, ch. 18.

Qu. *What learne we by this?*

Anſw. The inconſtancy of fleſh and blood, and the fickleneſſe of wordly friends.

Qu. *What became of* Judas *that betrayed him?*

A. As of a pernicious conſpirator.

Qu *How was that?*

A He hanged himſelfe.

Qu *Who gave him that judgment?*

A. His owne guilty conſcience.

Qu. *How many offices of torment doth a guilty conſcience include?*

A. Foure.

Qu. *Which be they?*

A. Of an Accuſer, a Juror, a Judge, and an Executioner.

Qu *How of an Accuſer?*

An. In laying our ſins to our charge, Rom. 2. 15.

Qu. *How of a Juror?*

A. By giving in evidence againſt us.

Qu. *How of a Judge?*

A. In condemning us.

Qu. *How of an Executioner?*

Anſw. By inflicting deſerved puniſhment.

Qu.

Qu. *What is it to have a guilty conscience?*

An. To live in continuall torment and hell of minde.

Q. *What was the manner of Christs execution?*

A. The death of the Crosse.

Q. *What extremity did he suffer before he was nailed upon the Crosse?*

An. Hee sweat water and blood, was falsly accused, buffeted, spet upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

Qu. *What extremity did he endure upon the Crosse?*

An. His hands and feet were nailed, his side pierced with a speare, hee dranke vinegar and gall, was forsaken of God, and rejected of the world.

Qu. *For whom did hee suffer all these torments?*

An. Not for any offence of his, for he was immaculate; but for our sins which were infinite.

Qu. *To what end did he suffer them?*

Answ. To the satisfaction of the Justice of God; and the redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his love towards us.

Qu. *Wherein appeared his obedience towards God?*

A. In two things.

Qu. *Which be they?*

Answ. In performing all God had commanded, which is called active obedience; and in patient bearing all that was imposed upon him, which is called passive.

Qu. *Wherein appeared his love towards us?*

An. In giving his life for us when we were his enemies.

Qu. *What is life?*

A. The power and vigour of the soule, expressed by the instrument of the body.

Quest. *What is the opinion of Athiests touching life?*

An. Some thinke, because a man liveth no longer than he breatheth, that the life of man is nothing but a puffe of wind. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to bee nothing else but blood: And other some, because in death they perceive no difference between men and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the soule: but all these opinions are corrupt and lewd.

Qu.

Qu. *Why so?*

An. Becauſe they are grounded onely upon the corporall ſenſes.

Qu. *How doe you prove the ſoule immortall?*

An. Becauſe it is the Image of God, who is a Spirit and eternall: for there muſt alwaies be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu. *What part of Chriſt then ſuffered death?*

An. His Humanity.

Qu. *Of what doth his Humanity conſiſt?*

An. Of body and ſoule like unto ours, ſin only excepted.

Qu. *Did his ſoule ſuffer death?*

An. It did.

Qu. *Why then the ſoule is not immortal?*

An. There be two kinds of death; one corporall, which is a diſſolution of the ſoule from the body: another ſpirituall, which is a ſeparation of the ſoule from the preſence of God: and in this ſenſe it is ſaid that Chriſts ſoule did die, inſomuch as for a while it was excluded the preſence of God.

Qu. *What part of Chriſt did not ſuffer?*

An. His Diety, by which he did overcome death.

Qu. *How did his victory over death appeare?*

A. By his resurrection.

Qu. *When was that?*

A. Upon the third day.

Qu. *What benefit have we by his resurrection?*

An. The assurance of the immortality both of soule and body, and that sinne, death, nor hell, shall have any power over us, so long as we believe him.

Qu. *How prove you that?*

An. By his owne words: I am the resurrection and the life; he that believeth in me, though hee were dead, yet shall he live, Chap. 11. 25. And againe, he that believeth in the Sonne hath life everlasting, and hee that believeth not in the Sonne shall not see life, but the wrath of God abideth in him, Chapter 3. 36.

Qu. *What kind of people had opinion that there is no resurrection?*

Answ. The Sadduces, and therefore they tempted Christ with the question of the woman that had seven husbands, whose wife she should be at the day of the resurrection.

Quest. *How doth Christ answer this question?*

An. By saying that in the Kingdome of

of Heaven, they neither marry, nor are married, but are as the Angels of God.

Queſt. *What are they called amongſt us that deny the Reſurrection?*

A. Atheiſts.

Queſt. *How many ſorts of Atheiſts are there?*

A. Two.

Qu. *Which be they?*

An. The one that perſwade themſelves the ſoule is mortall as well as the body; the other, that albeit they have ſome opinion of the immortality of the ſoule, yet they thinke there is no hell, or puniſhment for ſin after this life.

Qu. *How doth the Scripture diſprove the firſt?*

An. By ſaying, that whoſoever beleeveth in Chriſt ſhall not periſh, but have eternall life, ch. 4. 5.

Qu *How the ſecond?*

An. By the words that God ſhould ſay to the wicked at the day of judgement; depart from me ye curſed into everlaſting fire, which is prepared for the Divell and his Angels, ch. 25. 41.

Q *How many ſorts of Angels be there?*

A. Two: Good and Bad.

Queſt. *Of what ſubſtance are good Angels?*

An. Not of the nature and eſſence of

God, nor immortall of themſelves: but have their immortality of God, who both gives it unto them, and preſerveth them in it, and could take it from them if hee would.

Qu. *What difference is there betwixt the ſpirits of men and Angels?*

An. The ſpirits of men are joyned unto bodies, the ſpirits of Angels are not.

Queſt. *Are not the ſpirits of men Celeſtiall?*

Anſw. Yes, not in reſpect they are drawne from the nature of God, but in reſpect of the agreement that is betwixt them.

Q *What difference is there betwixt ſoule and ſpirit?*

Anſw. A ſoule is common to all men living, as well Infidels as others; but a ſpirit is properly in thoſe that are regenerate and borne a-new by Faith, and the Holy Ghoſt.

Qu. *To whom did Chriſt firſt appeare after his reſurrection?*

A. To *Mary Magdalen*, and afterward three ſeverall times to his Apoſtles,

Qu. *How long was he upon the earth after his reſurrection?*

An. Forty daies; and then he was taken up on high, and a cloud received him, Acts 1.3,9.

Qu.

Qu. *Where was Christ when he was taken up?*

An. Upon Mount Olivet.

The end of the Gospels.

The ACTS.

Question.

After that Christ ascended into Heaven, whom did he leave on earth for the building up of his Church?

An. His Apostles.

Qu *How did he strengthen them?*

An. By sending the holy Ghost unto them, ch. 2. 4.

Qu. *In what likeneſs did the holy Ghost appeare?*

Answ. In the likeneſſe of fiery tongues, ch. 2. 3.

Qu *With what did he endue them?*

Answ. With the knowledge of Languages.

Qu. *To what end?*

Answ. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu *Who enjoyned them thereunto?*

An. Christ, ch. 1. 8.

Qu. *Upon how many points did their office consist?*

An. Of two.

Qu. *Which be they?*

A. To baptise and instruct.

Qu. *How did they baptise?*

An. In the name of the Father, of the Son, and of the holy Ghost.

Qu. *How did they instruct?*

A. Two manner of waies.

Qu. *Which be they?*

An. By testifying the death, resurrection, and ascension of Christ: and teaching of Faith, Repentance, and good workes, ch. 1. 23, 24, 25, 28.

Qu. *What power had they given them to confirme their doctrine?*

Answ. The power of working Miracles: as making the lame to goe, healing the sick, and raising the dead, chap. 3. 6. & 9. 34, 40.

Qu. *Who stood against them?*

An. The practice of the Divell.

Qu. *Who defended them?*

An. The providence of God.

Q. *How did the Divell practise against them?*

An. By raising up conspiracies, tumults, commotions, persecutions, slanders, & by bringing them to imprisonment, stripes, and death.

Qu.

Qu. *To what purpose and end did the Divell doe this?*

Answ. To overthrow, or at the least to stop the course of their preaching, if it had been possible.

Qu *How did God preserve and defend them?*

Answ. He revealed the conspiracies against them, chap. 9.24. Hee pacified the tumults and commotions, chap. 9. 35. to 41. He sent them refuge in time of persecution, ch. 14 6. Hee converted the hearts of their slanderers, ch. 2. 37 Hee delivered them out of prison, Chap. 5. 19. He comforted them when they were beaten, chapter 5. 41. & 23. 11, and in death he gave them life, chap. 14. 19.

Qu *Who conspired against them?*

A. The Jewes.

Qu *How?*

Answ. When *Paul* was imprisoned by them, some forty of them and more took an oath that they would not eate nor drinke untill they had slaine *Paul*, Acts 23. 12.

Qu. *Under what colour did they execute their malice?*

An. Under colour to have him brought forth to be examined, and they by the way would murther him.

Q. *How did God reveal this conspiracy?*

An.

An. *Pauls* sisters son over-heard it, and was sent to tell the Captain of the Castle of it, chap. 23. 20. 21.

Qu. *What did the Captaine when hee heard of it?*

An. Sent *Paul*, with a power of men for his Guard, to Cæsaria, to *Felix* the chiefe Governour.

Qu. *Who raised a tumult against them?*

An. The Jews, and one *Demetrius* a silver-smith at Ephesus.

Qu. *Against which of the Apostles did* Demetrius *raise a tumult?*

A. Against *Paul*, *Gaius*, and *Aristarchus*, *Pauls* companions.

Qu. *Why?*

An. Because they spake against Images, by making of which hee got his living.

Qu. *What was* Demetrius *his intent by this commotion?*

Answ. To have *Paul* and his Disciples suppresst.

Q. *How did God prevent this purpose?*

Answ. The Town-clerke pacified the people, and the men were let goe, chapter 19. 35.

Qu. *Who was the Divels instrument to persecute the Apostles?*

A. *Herod* in Judea, and the unbeleeving Jewes in Iconium, Thessalonica, and other places.

Qu.

Qu. *Whom did* Herod *persecute?*

An. He killed *James*, and put *Peter* in prison, ch 12 25.

Qu *Who was Gods instrument to deliver* Peter *?*

An. An Angell.

Qu. *How was* Herod *punished for his cruelty?*

A. He was eaten to death with worms, ch. 12. 13.

Qu *Whom did the unbeleeving Jewes persecute at Iconium?*

An. Paul and Barnabas,

Qu. *How were they delivered?*

An. God gave them knowledg of their dangers.

Qu. *Whither went they for refuge?*

A. To Lystra and Derbe, Cities of Licaonia, ch. 14. 6.

Qu. *Who were persecuted in Thessalonica?*

An. Paul and Silas.

Qu. *How escaped they?*

A, Their friends sent for them by night to Bærea, ch. 17. 10.

Qu *Who were the Divels instruments to slander the Apostles?*

An. The Jewes.

Qu. *Where?*

An. At Jerusalem.

Qu. *In what manner?*

An.

Answ. By saying (when they spake all manner of Languages) that they were drunk with new wine, ch. 2. 13.

Qu. *How did God make them repent their slander?*

Answ. By touching them with remorse of conscience.

Qu. *Who were the Divels instruments to imprison the Apostles?*

An. King *Herod*, the Jewes, and the Romane Substitute.

Qu. *Who was Gods instrument to deliver them?*

A. An Angel, and such men as he raised to be their friends, ch. 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

Answ. By speaking to them in visions, ch. 13. 11.

Qu. *To which of them did he get life in death?*

An. To *Paul.*

Qu *In what manner?*

An. When *Paul* was stoned by the men of Lystra, and carried out of the City for dead, God raised him up againe, even in the midst of the Disciples that stood about him, ch. 14. ver. 19, 20.

Qu. *What learne we by the sequell of this discourse?*

An. That God by simple men, in spite of

of all tyranny, repleniſhed the whole world with the ſound of his Goſpel.

Qu. *But* Paul, *as we read in the eighth chapter, perſecuted the Church, and conſented to the death of* Stephen, *how came he then to be an Apoſtle?*

An. The ſpirit of God (in whoſe hands are the hearts of all men) converted him from a Perſecutor to a Preacher, ſo that amongſt all the Apoſtles none was more zealous, nor added more ſoules to the Church than he did.

Qu. *How doth that appeare?*

An. By his painfull travaile through many Countries, his ſtripes, impriſonments, ſtoning, dangers by land and Sea, which he joyfully ſuffered for the love of Chriſt Jeſus.

Queſt. *Why did God ſuffer his choſen Servants to be ſo injuriouſly handled of the world?*

A. For three reaſons.

Qu. *Which be they?*

Anſw. That he himſelfe might be the more glorified by their deliverance, their enemies more juſtly condemned, and his ſervants more worthy of their reward in heaven.

Queſt. *As they were painefull to teach, were the people as ready to follow their doctrine?*

Qu.

An. Many were, of those whose hearts were prepared for that calling: but otherwise, they that were not, refused.

Qu *It appeareth then that Faith is the only gift of God.*

Answ. It is: and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the Woman of the Thyatirians, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chapter 16. 14.

Qu. *What strange conversion was there made by the Apostles?*

Answ. The conversion of the Æthiopian Eunuch, of *Cornelius*, of *Elymas*, and of *Pauls* Jaylor.

Quest. *Did the conversion of these men seeme more strange than the rest?*

A. Yes, because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted than any others.

Qu *How?*

Answ. The Eunuch was of the Heathens that worshipped strange gods, chap. 8. 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, ch. 10. 5. *Elymas* a Conjurer, and one that practised with the Divell: and the Jaylor, a forward minister to execute

cute the cruelty of such as persecuted Christ and his Church.

Qu. *How did the converted shew themselves afterwards to be Christians?*

An. By their good works.

Qu. *What were they?*

A. The Eunuch planted the Gospel in Æthiopia: *Cornelius* used much praier and almes-deeds; and the Jaylor dreſt the wounds of *Paul* and *Silas*, and refreshed them with meat.

Qu. *Is it not enough for us to be Christians in name, but we must also be so in nature?*

A. No, for otherwise we shall be sure to undergoe the wrath of God.

Qu. *By what example?*

A. By the example of *Ananias* and *Sapphyra*, and of *Eutichus*.

Qu. *What were their faults?*

Answ. Ananias and *Sapphyra*, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Qu. *Wherein did they faile?*

Answ. In that whereas it was a custome among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne private use.

Qu. *How were they punished?*

An.

A. With ſudden death, ch. 5. 10.

Qu. *If God ſhewed ſuch ſeverity upon them, in that they diſtributed not their whole ſubſtance to the maintenance of Chriſtian charity, what ought they to feare that will beſtow nothing, not ſo much as the ſuperfluity of their riches, to the relieving of their diſtreſſed brethren?*

Anſw. Not onely death of body in this world, but deſtruction of ſoule and body in the world to come, unleſſe they amend.

Qu. *Wherein did* Eutichus *offend?*

An. Being of the congregation of the faithfull, as hee ſate with others to heare *Paul* preach, neglected his doctrine (as at many Sermons with us we may ſee the like) and fell into a ſleep.

Qu. *How did God puniſh him?*

An. He made him an example to the whole aſſembly, by ſuffering him to fall from the third loft; ſo that he lay for dead till *Paul* revived him.

Queſt. *But our Chriſtians ſit low, and in their Pewes, and therefore need feare no ſuch danger?*

Anſw. True, they need not feare falling to the ground, but they may ſit in dread of a greater fall.

Qu. *How is that?*

Anſw. From the top of Heaven to the bot-

bottom of hell, if when they ſhould heare the word of God, they ſuffer ſleep to ſtop their eares.

Saint *Pauls* Epiſtle to the ROMANES.

Queſtion.

WHat was the cauſe the Apoſtles wrote Epiſtles?

Anſw. The variety of Nations whom they had converted, with whom they could not alwaies in perſon be converſant, and therefore they ſent their minds unto them in writing.

Qu *To what end?*

Anſw. To cheriſh their young Faith, which otherwiſe (like a greene Tree that hath not taken deep roote) might be ſhaken with Contention and Errour.

Qu *Was there any ſuch thing in Rome, at ſuch time as he ſent this Epiſtle thither?*

An. Yes.

Qu *What was it?*

An. The Jewes began to deſpiſe the Gentiles, and the Gentiles the Jewes.

Qu *Wherefore did the Jewes deſpiſe the Gentiles?*

An.

Answ. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law, as well as they.

Qu. *How did the Gentiles despise the Jewes?*

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Qu. *How doth* Paul *take up this controversie?*

Answ. By proving them both guilty of monstrous sins, and therefore unfit either to reprove other.

Qu. *Of what doth he prove the Gentiles guilty?*

An. Of idolatry: for though they had not the Law written, yet by the frame of heaven and earth, they could not but know there was an omnipotent God, and therefore they ought not to have worshipped Idols, ch. 10.12.

Q. *What doth he hold the Jews guilty of?*

An. Of presumption, in thinking they could be justified by the Law: so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteousnesse.

Qu. *What then must they depend upon for their justification?*

An.

An. Onely faith in Christ Jesus, who had performed the Law for them: for to heare the Law was no cause of justification, but to performe the Law; which none was able to doe, but onely the Son of God, ch. 2. 13. & 3. 20, 25.

Quest. *How doth* Paul *distinguish the Law?*

Answ. Into the Law of the letter, and the Law of Faith.

Qu. *What doth the Law of the letter?*

An. Shewes us what sin is, but purgeth us not from sin.

Qu. *What is the Law of Faith?*

An. Righteousnesse, obtained without the Law.

Qu. *How proveth he that?*

An. By the example of *Abraham*, who was justified by Faith before he was circumcised, that hee might not thinke Circumcision the cause of justification, chapter 4. 10.

Q. *How then doth he draw the Jew and the Gentile to agreement?*

An. By shewing them that both the circumcised and the uncircumcised shall be saved if they beleeve.

Qu. *What doth beleefe bring?*

Answ. Peace of conscience towards God, through our Lord Jesus Christ, chap. 5. 1.

Qu.

Queſt. *What doth peace of conſcience bring?*

A. Joy in tribulation.

Qu. *What tribulation?*

A. Patience.

Qu. *What patience?*

A. Experience.

Qu. *What experience?*

An. Hope, that will not deceive us.

Queſt. *How is our hope made undeceiveable?*

An. By the love of God.

Qu. *Wherein?*

An. In that when we were yet his enemies, hee gave his onely begotten Son to death.

Qu. *How became we Gods enemies?*

An. By the ſin of *Adam*?

Qu. *Whether was greater, the condemnation that came through the ſin of* Adam, *or the juſtification that came through the righteouſneſſe of Chriſt?*

An. The juſtification that came by the righteouſneſſe of Chriſt.

Qu. *Why?*

An. Becauſe by one ſinne onely came damnation, but Chriſt by righteouſneſſe hath forgiven many ſinnes, that is, not onely the ſin of *Adam*, whereof wee are guilty, but many other ſins of our owne, which wee have ſince committed.

Qu.

Qu. *What bringeth us to the knowledge of sin?*

An. The Law: for we had not known lust, if the Law had not said, Thou shalt not lust.

Qu. *Then the more sin is manifested, the more grace abounds.*

A. It doth.

Qu. *May wee therefore sinne that grace may abound?*

A. God forbid.

Qu. *Why not?*

Answ. Because when in Baptisme wee are made partakers of grace, wee die to sinne, and rise againe to newnesse of life, chap. 6 6.

Qu. *What is it to die to sinne?*

Answ. To abolish the workes of the flesh.

Question. *What is it to rise in newnesse of life?*

A. To follow the works of the spirit.

Quest. *What call you the workes of the spirit?*

Answ. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Question. *What call you the workes of the flesh?*

Answ. Pride, Envie, Sloath, Gluttony, Uncharitableness, &c.

Qu.

Qu. *How are they rewarded?*

An. With death: for the reward of sin is death, ch. 6. 13.

Qu. *How are the works of the spirit rewarded?*

An. With eternall life, ch. 6. 13.

Qu. *Are we all subject to death by the Law?*

An. We are.

Qu. *How then can the Law bee good, which is the cause of much evill?*

A. Yes, the Law is holy and good, and ordained to give us life, but that sinne working in us, alters the property of the law, so that in stead of life we find death, ch. 7. 10.

Qu. *How shall we escape this danger?*

An. By living after the spirit.

Qu. *Who are they that live after the spirit?*

Answ. Such as God in his fore-knowledge hath predestinated thereunto, chapter 8. 3.

Qu. *Are all men predestinated to be saved?*

A. No: some are made vessels of wrath to destruction, as other-some are made vessels of mercy, prepared to glory, chapter 9. 15.

Qu. *Is God then the cause of mans condemnation?*

An.

Answ. No: but sinne which reigneth in man.

Qu. *What are they called which are ordained to be saved?*

Answ. The children of God.

Quest. *How are we made the children of God?*

An. Three manner of waies.

Qu. *Which be they?*

Answ. By Election, Creation, Adoption.

Qu. *Why are these blessings bestowed upon us?*

Answer. Not for any desert of ours, but through the meere mercy and love of God,

Qu. *What recompence doth he require of us for them?*

A. Nothing but love.

Qu *How is our love showne?*

Answ. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword to separate us from Christ.

Quest. *When are wee separated from Christ?*

An. When we doe, or consent to do any thing contrary to his will.

Qu *Why must we endure any extremity rather than revolt from God?*

Answ. Because the afflictions of this life are not worthy of the glory which

ſhalbe ſhewn unto us in the life to come, ch.8.18.

Qu. *Doe we obtaine that glory then by workes?*

Anſ. No, but by the mercy of God only: yet workes and the good motions of the ſpirit teſtifie unto our conſciences in the meane ſpace that ſuch a reward is laid up for us.

Qu. *How are we put from that glory?*

A. Only by our ſins.

Qu. *To whom was the covenant of this glory made?*

An. To the Jewes firſt, and then to the Gentiles.

Qu. *How did the Jewes loſe it?*

An. By thinking to become righteous by the Law.

Qu. *How did the Gentiles obtaine it?*

A. By believing in Chriſt ſo ſoone as they heard of his name, ch.9.30.

Q *Why could not the Jewes be righteous by the Law?*

Anſ. Becauſe they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Qu. *How doe they fulfill the Law?*

Anſw. Not in themſelves, but in the worke of Chriſt, who hath fulfilled it for them,

them, and for all others that believe in him, so that his righteousnesse is become theirs, ch. 10.4.

Qu. *Are all the Jewes rejected?*

An. No: God hath reserved a remnant to be saved, ch. 9.27.

Qu. *Are the Gentiles all accepted?*

An. No: but onely such as heare the word and believe.

Qu. *But some have not heard the word, therefore shall they be excused?*

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, ch. 10.18.

Qu. *Because we are Gentiles, and accepted by our beliefe in the place of the unbelieving Jewes, ought we to despise them in respect of our selves?*

A. No.

Qu. *Why?*

An. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may bee received: for if God grafted us into the true vine, which were but wilde Branches, much more may hee graft the Jewes, which were the true Branches, into the true stocke againe, ch. 11.17.

Qu. *Why doth Saint* Paul *urge this similitude?*

Answ. To shut up the contention be-

tweene the Iewes and the Gentiles, that neither ſhould deſpiſe other: becauſe they were alike in beliefe and unbeliefe.

Qu. *After the deciding of this controverſie, and certaine principall points of Religion (as Faith and Juſtification) declared, wherein doth* Paul *ſhew we ought to ſtrive one to excell another?*

Anſw. In unity and uprightneſſe of life.

Qu. *How is that to be performed?*

Anſ. By offering up our ſelves a lively ſacrifice unto God,

Qu. *What is a lively ſacrifice?*

A. To caſt off the works of darkneſſe, and put on the armour of light.

Qu *How muſt we caſt off the works of darkneſſe?*

An. By conforming our ſelves after the will of God, and not after the faſhion of the world, ch. 12. 2.

Qu. *What are the workes of darkneſſe?*

An. To embrace pride rather than humility; luſt rather than chaſtity; hate rather than love; rebellion rather than obedience; gluttony rather than abſtinence, &c.

Qu *What is the armour of light?*

Anſ. To diſpoſe our mindes after the contrary.

Qu. *It ſeemes then by being commanded*

to

to sacrifice our bodies, that every Christian is a Priest?

A. True, we are.

Qu *How are we consecrated?*

A. Not by the effusion of oyle, but by the inspiration of the holy spirit.

Qu *When?*

A. At our Baptisme.

Qu *Doe all Christians serve the office of Priest-hood?*

A. No.

Qu. *Why?*

A. Because their sacrifice is not such as it should be

Qu. *How comes that to passe?*

Answ. By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Qu. *To whom is it given to know these things?*

A. To all, but not after a like measure.

Qu. *What must they doe that have priviledge of grace above others?*

Answ. Not boast of it but helpe to further them that want, ch. 11. 3.

Qu *By what example are we taught so to doe?*

Answ. By the example of the members of a mans body: for as when the foot is

offended, the reſt of the members, as the eye, hand, and tongue, ſtraight miniſter to it: ſo it ought to be in the members of Chriſt his body, when one faints, the reſt muſt relieve it.

Q. *Who is the head of the myſticall body?*

A. Chriſt.

Qu. *Who are the eyes?*

A. His Preachers.

Q. *Who are the eares?*

A. Hearers of the Word.

Q. *Who are the hands?*

A. The Magiſtrates.

Q. *Who are the feet?*

A. The Subjects.

Q. *What is the duty of a Preacher?*

A. To teach with ſincerity.

Q. *What is the duty of the Hearer?*

A. To attend with reverence.

Q. *What is the duty of the Magiſtrate?*

A. To rule with juſtice.

Q. *What is the duty of the Subject?*

A. To obey with love.

Q. *What are the ſinewes that bind the joints of the myſticall body together?*

Anſ. Compaſſion and brotherly love.

Qu. *What is compaſſion?*

Anſw. A ſuffering with our Chriſtian brethren, or a like feeling of the heart that we ſhew to them, as if it were happened to our ſelves.

Qu.

Qu *What doth it produce?*

An. A distributing to their necessity; as counsell to them that erre, comfort to them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, ch. 12. 15, 17.

Qu. *How are these vertues performed in us?*

An By continuance in prayer.

Q *What vices are contrary to compassion?*

An. Hate, revenge, arrogancy, and selfe-love.

Qu *Why must we not hate?*

A. Because God hath commanded love, ch. 12. 14.

Qu *Why must we not revenge?*

A. Because revenge is the Lords, c 12. 16.

Qu. *Why must wee not be arrogant and high minded?*

A. Because we are all of one linage, and no man hath any thing of himselfe, but what is given him of God.

Qu *What is selfe-love?*

An. To be wise in our owne conceits.

Qu. *Doth our duty onely extend to the body of our Christian brother?*

A. No, but to his minde also.

Qu. *How is that?*

Ans. Wee must take heed that wee of-

tend not his conſcience by eating of meates and obſervation of daies, chapter 14.21.

Qu. *When are theſe precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

An. Becauſe the time of our ſalvation draweth neere, chap. 13.11.

Qu. *When to be left off?*

An. Not till death.

Qu. *Why?*

An. Becauſe whether we live or die, we live and die in the Lord, ch. 14.1.

Qu. *How doth Saint* Paul *conclude his Epiſtle to the Romanes?*

An. With two things.

Qu. *Which be they?*

A. With exhortation and praier.

Qu. *What doth he exhort them unto?*

Anſ. To the reading of the Scriptures, thanke-giving, and to beware of falſe Prophets.

Qu. *Why doth he exhort them to reade the Scriptures?*

Anſw. Becauſe whatſoever is written, is written for their and our inſtruction, ch. 25.4.

Qu. *Why to thankſ-giving?*

An. Becauſe of the mercy of God ſhewed unto all.

Qu.

Qu. *Why to beware of false Prophets?*

Ans. Because they raised divisions, and opinions in the Church, contrary to the doctrine of Christ, ch. 16. 17.

Qu. *What is his Prayer?*

An. That they might be filled with all joy and peace, that comes by faith, and with all abundance of Hope.

Qu. *What is Hope?*

An. An assured expectation of blessednesse to come; to which Christ Jesus bring us, Amen.

Qu. *From whence did* Paul *write this Epistle?*

An. From Corinth.

I. CORINTHIANS.

Question.

Where was Paul *when he writ this Epistle to the Corinthians?*

An. In Syria.

Qu *What was the cause that moved him to write?*

Ans. The sects and divisions that in his absence tooke root in the Church of Corinth.

Qu *What were they?*

An. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Qu. *How doth he reprove them?*

A. By shewing them that Christ is one, and his religion one, and therefore ought not to be divided: and howsoever *Paul*, *Apollo*, or *Cephas* plant, it is nothing except God give the increase, ch. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scripture?*

An. From the Spirit of God, ch. 2. 12.

Qu. *Who is the meanes?*

A. The Preacher, ch. 3. 9.

Q. *How ought he to deliver the Word?*

An. Not in the enticing speech of mans wisedome, but in the plaine evidence of the spirit, ch. 2. 4.

Qu. *Why?*

Answer. Because the wisedome of the world before God is foolishnesse, & that which the world accounts foolishnesse, is wisedome before God, ch. 3. 19.

Quest. *What is their offence then, that perswade themselves the Gospel is not well taught, except it be set forth with eloquence of speech?*

An. They make the crosse of Christ of none effect, attributing that unto men which belongs to the power of God, ch. 1. 17.

Qu. *What are the inconveniences which*

come

come by controverſie in Religion?

An. Vice paſſeth away unpuniſhed, and the Congregation is ſcandalized, chapter 5.2.&c.

Qu. *What be the vices that Saint* Paul *noteth in the Corinthians?*

An. Arrogancy, inceſt, going to law one with another, fornication.

Qu. *How would hee have arrogancy reclaimed?*

An. By humility: If any man among you ſeeme to be wiſe in this World, let him be a foole, that he may be wiſe, chapter 3.18.

Qu. *How inceſt?*

Anſw. By excommunicating the party, ch. 5.5.

Qu *How going to Law?*

An. By chuſing ſome one or other of their brethren to ſet concord betweene them, without expence of time and further charge, ch. 6.4.

Qu. *How fornication?*

Anſ. By marriage: To avoid fornication, let every man have his owne wife, chap 7.2.

Qu *Which doth he moſt commend, marriage, or a ſingle life?*

A. A ſingle life.

Qu *Why?*

Anſ. Becauſe it is moſt apt for the ſervice

vice of God, by reason it is freed from cares, the other is entangled, chapter 7. 32,33.

Qu. *Doth he not likewise taxe them of Idolatry?*

An. Yes, and of thinking the Ministers a burthen to the Congregation.

Qu. *How doth he reprove the first?*

Answ. By shewing that although they feare God in heart, yet it is not lawfull for them to eat with idolaters.

Qu. *Why?*

Answ. Because in so doing they may wound the weake consciences of others, ch. 8. 11, 12.

Qu *How doth he reprove the second?*

An. By shewing that he which feedeth the flock, is worthy to eat of the milk of the flocke, ch. 9. 7.

Qu. *By whose example doth he teach them to avoid these enormities?*

An. By the example of the Jewes, who were ambitious, full of strife, despisers of Prophets, and prophaners of holy things, chap. 10.

Q *Why are they taught to avoid these things?*

Answ. Because their bodies are the Temples of God, and therefore they ought not to make them the Temples of the Divell, by suffering themselves

to

to be polluted with such uncleanneſſe, ch. 3. 1.

Qu. *When do they avoid them?*

Answ. When they doe all things in purity of ſpirit, and to edification, Chapter 14. 5.

Qu. *What is the beſt ground of edification?*

A. Love.

Qu. *How doe you prove that?*

An. Becauſe he that teacheth, although he ſpeake with the tongue of an Angell, and have not love, is like a tinkling cymball, ch. 13. 1. He that hath faith, able to remove mountaines, and wants love, is nothing, ver. 2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver. 3.

Queſt. *Love then is neceſſary in all the points of Religion?*

Anſw. It is: for he that comes to the Lords Table without love, is an unworthy Gueſt: and he that praieth, and is not in love, calleth for vengeance on himſelfe.

Qu *Wherein did the Corinthians abuſe Prayer?*

Anſ. In not obſerving the cuſtomes of the time.

Qu. *What was that?*

An.

A. To pray bare-headed, ch. 11. 4.

Qu. *Wherein did they abuse the Lords Supper?*

An. In that some came with a carnall desire to eat, and some had filled themselves before, ch. 11. 21.

Qu. *What was the presumption of their women?*

Answ. They tooke upon them to teach, which is not allowable, ch. 14. 34.

Qu. *What principall thing was to be observed among the Teachers?*

An. Not to preach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say Amen, ch. 14. 2.

Qu. *What is the last errour that* Paul *confuteth in them?*

Answ. Their doubting of the Resurrection.

Qu. *How doth he confute it?*

Answ. By shewing that Christ is risen, who is the first fruits of them that shall rise, ch 15.

Quest. *How doth he prove that Christ is risen?*

Ans. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, hee confirmeth it also by reason.

Qu. *How is that?*

An.

A. That unleſſe there be a reſurrection, Faith and Preaching are both in vaine, ch. 15. 15.

Q. *How doth* Paul *conclude this Epiſtle?*

An. With an exhortation for the reliefe of the poore.

II. CORINTHIANS.

Queſtion.

FRom whence was this ſecond Epiſtle to the Corinthians written?

Anſwer. From Philippi, a Citie in Macedonia.

Queſt. *What are the principall circumſtances?*

A. Three.

Qu. *Which be they?*

An. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cauſe of his writing?*

A. The inflexible nature of ſome, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Qu. *Who are the perſons?*

A. The falſe Teachers, himſelfe, and the Corinthians.

Qu. *What is the matter?*

An.

A. A confutation of his detractors, and a confirmation of his owne doctrine.

Qu. *How confutes he his detractors?*

An. By proving them Teachers, not for love, but to fill their owne bellies, and that they were boasters of other mens labours, ch. 10.15. & 11.20.

Qu. *How doth he confirme his owne doctrine?*

An. Three waies.

Qu. *Which be they?*

A. First, in respect of the ground thereof, which is Christ Jesus, ch. 4.5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and love, ch. 8.7: & 9.2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Qu. *How?*

Answ. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from proceeding in his calling, chap. 6.4. & 11.24. to 30.

To the GALATHIANS.

Question.

WHat was the cause that Paul *writ to the Galathians?*

An.

A. Their declining from that which he taught them.

Qu *What was that?*

A. Faith in Christ Jesus.

Qu. *How declined they from Faith?*

An. In thinking to be justified by the workes of the Law.

Qu. *How doth he rebuke them?*

Answ. By shewing that as many as are of the workes of the Law, are under the curse, ch. 3. 10,

Quest. *How are we delivered from this curse?*

An. Christ hath redeemed us by being made a curse for us, ch. 3. 13.

Qu. *What doth he then counsell them to doe?*

Answ. To forsake the beggarly traditions of the Law, as Circumcision and the observation of daies and times, chapter 4. 9, 10.

Qu *What was the reason?*

An. Because neither circumcision, nor uncircumcision availe any thing, but a new creature, ch. 6. 15.

Qu *What is understood by a new creature?*

Answ. One regenerated by faith, as being dead to sinne, and risen againe through Christ to newnesse of life, chapter 2. 19, 20.

Qu.

Quest. *How are we knowne to be regenerate?*

Ans. If we bring forth the fruits of the spirit.

Qu. *What are the fruits of the spirit?*

An All kind of vertuous living, chapter 5. 22.

Qu. *Where was* Paul *when he writ this Epistle?*

An. At Rome.

Paul to the EPHESIANS.

Question.

WHat was the estate of the Ephesians when Paul *wrote unto them?*

An. As it is of those amongst whom Gods Word had been sowen.

Qu. *How is that?*

Ans. The good seed of *Pauls* doctrine was mingled with the Cockle and Weeds of false Teachers.

Quest. *In such a needfull businesse, how chanced it he did not rather goe unto them than write?*

A. Because he was a prisoner in Rome.

Qu. *What method doth he use in confirming the Ephesians in the faith which hee had before taught them?*

An.

Answ. First, he useth an admonition, then a prayer, and last of all an exhortation.

Qu. *Of what doth hee admonish them?*

A. Of foure things.

Qu. *Which be they?*

Answ. First, he shewes that they were predestinated to the calling of Christians before the foundation of the World, and therefore it was nothing that had hapned unto them by chance, chap. 1. 4, 11. Secondly, he puts them in mind that the ground of their Faith is Christ Jesus, to whom all power both in Heaven and Earth was given, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20. to 23. Thirdly, he records in what state they were before they were called.

Qu. *What was that?*

An. That they were under the power of Sathan, and dead through sinne, and therefore being now quickned by the Spirit of Christ, the farther they were off from grace, the greater debtors they are now for the same, ch. 2. ver. 1, 4, 5. Fourthly, he bids them not to faint, because of the persecution which they saw was layd upon him.

Qu. *What reason shewes he for that?*

An.

Ao. Because it was their glory, chapter 3.13.

Qu. *In what respect could his persecution be to their glory?*

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which hee had preached unto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

Qu. *For what doth hee pray to God for them?*

A. For three things.

Qu. *Which be they?*

Ans. First, for the strength of his holy Spirit, ch. 3.19. Secondly, that hee would give them a faithfull heart, ch. 3.17. And thirdly, to endue them with unfained charity.

Q. *How manifold are his exhortations?*

A. Two-fold.

Qu. *As how?*

A. Generall and particular.

Q. *What are his generall exhortations?*

An. Certaine observations common to all men, as to walke worthy of their calling. ch. 4.1.

Qu. *What is their calling?*

An. Christianity.

Qu. *What is the end thereof?*

A. Eternall life.

Qu.

Qu. *Who hath called hereunto?*

A. God the Father, by his Son Christ, ch. 3. 11.

Qu. *By what meanes?*

A. By two kind of meanes.

Qu. *Which be they?*

Answ. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods Word in our hearts, and the wholesome admonition of his holy spirit, ch 4. 30.

Qu. *How may wee walke worthy of our vocation?*

Ans. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekneſſe, patience, charity, and unity of spirit, chap. 4. 2, 3. & ver. 25. to 31.

Qu. *What is humility?*

Ans. Not to preferre our selves before others, nor to despise them in respect of our selves.

Qu. *What is meekneſſe?*

Ans. Not to be easily moved to anger.

Qu. *Is it not lawfull then to bee angry with such as offend?*

Ans. Yes, so that we be not angry unto sin, nor let the Sun goe downe upon our wrath, ch. 4. 26.

Q. *How may we be angry, and not sin?*

Answ. If we so bridle our fury, as that we

wee breake not forth into any wicked or unlawfull act.

Qu. *What is patience?*

An. A quiet digesting of wrong, and leaving the revenge to God.

Qu. *What is Charity?*

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. *What call you the unity of the spirit?*

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu. *Why ought we to walke in unity of spirit?*

An. Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, is but one, and the meanes whereby wee are saved only one, that is to say, Faith: and therefore we ought to agree together in one minde, as Children of one Father, as the heires ordained all for one happy inheritance, ch. 4. 4, 5, 6.

Qu. *Having declared what the vertues be which Saint* Paul *would have us follow, rehearse the vices that hee would have us avoid?*

Answ. Lying, (as I said before) theft, anger, and filthy talking: and out of the fift Chapter, covetousnesse, fornication, drun-

drunkenneſſe, falſe doctrine, fooliſh and idle jeſting.

Qu. *What is a lye?*

A. A counterfeit and falſe declaration of the thought and minde, as when wee ſpeak one thing and think another.

Qu. *What is Theft?*

An. Not only to ſteale with the hand, but all manner of deceit and unlawfull gaine.

Qu. *What is Anger?*

A. A deſire of revenge for ſome wrong done unto us, or unto them whom wee love.

Qu. *Of how many ſorts is it?*

A. Of Two.

Q. Which be they?

A. Naturall and Diabolicall.

Q. What call you naturall Anger?

An. The anger that is in a Magiſtrate towards the Subject, a Father towards his Childe, or a Maſter towards his Servant or Scholler, for the due correction of ſuch vices as they perceive in them to diſhonour God.

Qu. *What is Diabolicall anger?*

An. So to be incenſt, as to wiſh the deſtruction of any one.

Qu. *Wherein conſiſteth filthy communication?*

Anſw. In ſwearing, curſing, blaſpheming,

ming, immodest words, and idle jesting.

Qu. *How must Christians then frame their daily conference?*

A. In such sort as it may be to the edification one of another, speaking unto themselves in Psalmes, and Hymnes, and spirituall Songs, and giving thanks to God for all things, ch. 5. 19, 20.

Qu. *What is Covetousnesse?*

An. A greedinesse of gaine, without regard of their owne necessities, or the necessities of others.

Qu. *What is Fornication?*

Ans. A polluting of the soule with the lust of the body.

Qu. *What is Drunkennesse?*

Ans. A confounding of the reason and the senses by immoderate drinking.

Qu. *What is false doctrine?*

Ans. Any thing that is taught contrary to the truth of Gods Word.

Q. *How are they said to lead their lives that delight in any of these abuses?*

A. Improvidently.

Qu. *Why?*

Answ. Because they neglect the will of God to follow their owne waies.

Q. *How are they said to lead their lives that abhorre them?*

A. Circumspectly.

Qu. *Why?*

An

Answ. Because they preferre the will of God before their owne imaginations, ch. 5.15, 17.

Qu. *What is* Pauls *particular exhortation in this Epistle?*

An. The duty of Husbands and Wives, Parents and Children, Masters and Servants.

Quest. *What is the duty of husbands towards their wives?*

Answ. To love them, as Christ loved his Church, who gave his life for it, chapter 5.25.

Qu. *What is the duty of wives towards their husbands?*

A. To submit themselves unto their husbands as unto the Lord, ch. 5.22.

Qu. *What is the duty of Parents towards their Children?*

An. Not only to feed and cloath them, but to bring them up in the feare of the Lord, ch. 6.4.

Q. *What is the duty of children to their Parents?*

Ans. To honour and obey them with bodily reverence, and with the unfained love of the heart, ch. 6.12.

Q. *What is the duty of Masters to their Servants?*

An. Not to defraud them of their due, nor to use cruelty towards them, remem-

Q. bring

bring that they themselves have also a Master in heaven, ch.6.11.

Quest. *What is the duty of Servants to their Masters?*

Ans. To obey, and labour for them in singlenesse of heart, and not with eie-service.

Qu. *How is that?*

Ans. To doe all things (whether their Master be absent or present) as if God beheld them.

Quest. *How doth Saint* Paul *wish the Ephesians* (*and in them us*) *to arme themselves for the accomplishing of these and all other duties?*

Answ. First, to gird us with the girdle of truth: secondly, to put on the breast-plate of righteousnesse: thirdly, to bee shod with the shooes of the preparation of the Gospell of peace: fourthly, to take the shield of faith: fiftly, the helmet of salvation: sixtly, the sword of the spirit, ch.6.14.to 17.

Qu. *What is understood by the girdle of truth?*

A. A binding of our selves to the observation of the Word of God.

Qu. *What by the breast-plate of righteousnesse?*

Answ. A good conscience, or innocency of life.

Qu.

Q. *What by the ſhooes of peace?*
A. Friendly and quiet converſation.
Qu. *What by the ſhield of Faith?*
A. The righteouſneſſe of Chriſt, able (like a braſen ſhield) to protect and cover us from the darts of the world, the fleſh, and the divell.
Qu. *What by the helmet of ſalvation?*
Anſw. The ſtrength and the power of Chriſt, being for our ſakes vanquiſher of hell, death, and ſinne.
Qu. *What by the ſword of the ſpirit?*
Anſ. The word of the everliving God, which as a ſword we muſt draw forth, to defend our ſelves, and offend our ſpiritual enemies.
Qu. *What is the ſpeciall quality required of him that is thus armed?*
Anſw. Prayer, and continuall thankfulneſſe, ch. 6. 11.

To the PHILIPPIANS.

Queſtion.

WHat were the Philippians?
A. Exiles of Philippi, a City in Macedonia, where Saint *Paul* had planted the Goſpel.
Q. *What moved him to write unto them?*

A. Two things.

Qu. *Which be they?*

Anſ. Firſt, the generall care he had for all the people of God: ſecondly, that he might ſhew his thankfulneſſe toward the Philippians.

Qu. *For what?*

Anſ. For ſending him reliefe, after they knew he was priſoner in *Rome?*

Queſt. *By whom did they ſend him reliefe?*

An. By *Epaphroditus* a profeſſor of the Goſpel.

Qu. *How doth he ſhew his thankfulneſſe towards them?*

A. Two waies.

Qu. *Which be they?*

A. Firſt, in praiſing God for them, and then in praying unto God for them.

Q. *How doth he praiſe God for them?*

A. In that it had pleaſed him to receive them into the fellowſhip of the Goſpel, chap. 1. 5.

Qu. *How, and in what ſort doth he pray for them?*

A. Three manner of waies.

Qu. *Which be they?*

An. Firſt, that God, which had begun this worke in them, would continue it untill the day of Chriſt Jeſus, chapter 1. 8.

Se-

Secondly, that they might bee able through his grace, to discerne true doctrine from false, ch. 1.10.

Thirdly, that they might abound in love, and in the works of righteousnesse, ch. 1. 11.

Quest. *How doth he encourage them, lest his imprisonment should make them faint?*

A. Three waies.

Qu. *Which be they?*

An. First, in respect of others: secondly, of himselfe: thirdly, by the example of Christ.

Qu. *How in respect of others?*

An. That as others in beholding his constancy were boldened, and did more frankly professe Christ, so he hoped they would doe, ch. 1.14.

Qu. *How doth he encourage them in respect of himselfe?*

An. That as he knew Christ should be magnified in his body, whether he lived or dyed; so he doubted not, but that they would be of the same minde, chapter 1.20.

Qu. *How by the example of Christ?*

Answ. That as Christ being God became man; being free became bound; being Lord and Master over all became a servant to all; and for our sakes was

content to ſuffer all reproach and tyranny, yea, death it ſelfe, ſo wee for his ſake ſhould not refuſe to doe the like, chap. 2. 5. to 11.

Qu. *What reaſon doth hee alledge the better to perſwade us thereunto?*

A. A two-fold reaſon.

Qu. *What is that?*

Anſ. Firſt, as touching the reward of our perſecutors: ſecondly, as touching the reward of us that are perſecuted.

Qu. *What doth he ſay ſhalbe the reward of our perſecutors?*

A. Perdition.

Queſt. *What of us that are perſecuted?*

A. Salvation, ch. 1. 28.

Q. *How doth he conclude theſe circumſtances?*

Anſwer. With a neceſſity to ſuffer with Chriſt, if wee will be thought to beleeve in Chriſt, ch. 1. 29.

Qu. *What doth* Paul *exhort us unto in this Epiſtle?*

Anſ. Concord, meekneſſe of mind, and godly converſation.

Qu. *How to concord?*

Anſ. That wee be of one judgement in Religion, ch. 2. 2.

Qu. *How to meekneſſe of minde?*

Anſw. That nothing be done through vaine-glory, but every man to eſteeme other

other better than himselfe, ch. 2. 3.

Qu. *How to godly conversation?*

A. That whosoever is true, just, and of good report, him to follow, ch. 4. 8.

Quest. *Who doth hee bid us beware of?*

A. False Teachers.

Q. *What names doth he attribute unto false Teachers, whereby to know them?*

A. Hee calleth them dogges, evill workers, conseners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, ch. 3. 2, 18, 19.

Q. *And wherfore doth he cal them dogs?*

A. Because, like dogs, they bark against the doctrine of the Gospel.

Qu. *And why evill workers?*

A. Because in the harvest of the Lord, they seeke not his glory, but their owne commodity.

Qu. *Why conseners?*

An. Because they teach that Circumcision, and the works of the Law, are necessary to salvation.

Qu. *Why belly-gods?*

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Q. *How enemies to the Crosse of Christ?*

A. Because they are Christians in name onely, and not in deed.

Qu. *Why minders of earthly things?*

An. Because their chiefest care is to be rich, and rise to promotion.

Qu. *How doth* Paul *make knowne the true Ministers of God?*

A. By five speciall notes.

Qu. *Which be they?*

A. First, he saith, they hold it glory to die for the confirmation of their disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, ch. 3. Thirdly, they do esteem all things losse, and as very dung, for the excellent knowledge of Christ, ch. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, ver. 9. Fiftly, their conversation is in heaven, from whence they expect Christ, by whose comming they hope to be made immortall, ch. 3. 20, 21.

Qu. *What is it to have their conversation in heaven?*

A. To live like a Saint on earth.

Qu. *That we may be able to do so, what is required of us?*

A. Three things.

Qu. *Which be they?*

An. Faith towards God, love towards our neighbour, and sobriety towards our selves.

To the COLOSSIANS.

Queſtion.

WHat are the Coloſsians?

Anſ. A people dwelling in Coloſſe, a City of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Qu. *After his ſalutation what did he?*

A. Gave God thanks for them,

Qu. *Why?*

A. Becauſe of their faith in Chriſt Jeſus.

Q. *How doth he ſtrengthen that faith?*

A. Firſt, by praier, and then by exhortation.

Qu. *To whom did hee pray?*

A. To God.

Qu. *For what?*

A. For ſixe things.

Qu. *Which be they?*

Anſ. Firſt, that they may be filled with the knowledge of the will of God, in wiſedome and ſpirituall underſtanding, chap. 1. 9.

Qu. *What is wiſedome?*

Anſw. The knowledge of heavenly things.

Qu. *Proceed: what is the ſecond thing?*

An. Secondly, hee prayeth that they may walke worthy of the Lord, chapter 1.10.

Qu. *How is that?*

Anſ. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

Anſ. That they may be fruitfull in all good workes, ch. 1.10.

Qu *What call you good workes?*

An. The teſtimony of a lively faith, ſet forth by the deeds of mercy.

Qu. *What is the fourth thing?*

Anſwer. That they may encreaſe in the knowledge of God, ch. 1.10.

Qu. *How ſhall they increaſe?*

A. By the dew of Gods mercy, and the Sun-ſhine of his righteouſneſſe.

Qu *What is the fift thing?*

A. That they may be ſtrengthened.

Qu *With what?*

Anſwer. With the glorious power of Chriſt.

Qu *To what end?*

Anſ. To endure with patience and joy the afflictions of this life, ch. 1.11.

Qu. *What is the ſixt thing?*

A. That they may be alwayes thankful un God.

Qu. *Doth he ſhew any reaſon why they ought to be thankfull?*

An.

A. Yes: firſt, in that God had made them meet to be partakers of the inheritance of Saints: and ſecondly, in that he had delivered them from the power of darkneſſe, and brought them into the Kingdome of light, ch. 1. 12, 13.

Qu. *By whoſe meanes?*

Anſwer. By Chriſt the Redeemer, the Image of the inviſible God, the head of the Church, the firſt-borne of the dead, and the Peace-maker betweene God and man.

Qu. *What doth hee exhort them unto?*

Anſwer. To cleave to none but unto Chriſt.

Qu. *Why?*

An. Becauſe in him onely they ſhall be compleat and perfect, ch. 2.

Qu. *Where muſt we ſeeke him?*

A. In heaven.

Qu. *How?*

A. By ſetting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Queſt. *When are our affections ſet upon things that are above?*

An. When we live after the good motions of the ſpirit.

Queſt. *When upon things that are upon the earth?*

An.

An. When wee live after the deſires of the fleſh.

Qu. *Shew me a difference betwixt the ſpirit and the fleſh?*

Anſ. The fleſh ſaith, Rather ſteale than ſuffer want; the ſpirit ſaith, Thou ſhalt not covet another mans goods: The fleſh ſaith, Revenge where thou haſt taken wrong; the ſpirit ſaith, Forgive, as Chriſt hath forgiven thee, ch. 3 13.

Qu. *When doth this ſpirit fall upon us?*

A. In Baptiſme.

Qu. *How may we grieve the ſpirit?*

A. By abuſing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods ſervice, to the ſervice of the world.

Qu. *How is time loſt to bee redeemed?*

A By ſpending it more vertuouſly than heretofore we have done: as if wee have beene careleſſe, now to be watchfull; if we have forgot God and his benefits, now to pray unto him, and be thankfull: if wee have been idle talkers, now to ſeaſon our words with the ſalt of wiſedome and edification, ch. 4. 2, 6.

The

The firſt Epiſtle to the THESSALONIANS.

Queſtion.

HOw is this Epiſtle divided?

A. Into two parts,

Qu. *Which be they?*

An. Into a commendation, and an exhortation.

Qu. *Whom doth* Paul *commend?*

An. Firſt, the Theſſalonians, then himſelfe.

Qu. *For what doth hee commend the Theſſalonians?*

An. Firſt, for their readineſſe to heare: and ſecondly, for their profiting by hearing.

Qu. *How did he know that they profited by hearing?*

An. By three things which he ſaw begin to flouriſh amongſt them.

Qu. *And what were thoſe?*

Anſ. Effectuall faith, diligent love, and patient hope, ch. 1. 3.

Qu. *What is effectuall faith?*

Anſ. That faith which bringeth forth good workes.

Qu.

Qu. *Diligent love, what is it?*

An. That love which hath a care to benefit whom it loveth.

Qu. *Patient Hope what is it?*

Answer. Hope that giveth a man courage to endure all the afflictions of this life without repining, because hee depends upon the reward promised in Christ.

Qu. *And what is that?*

A. Eternall life.

Qu. *How many kinds of love are there?*

A. Three.

Qu. *Which be they?*

Answ. First, love in the Magistrate, to labour for the glory of God, and benefit of the Common-wealth: Secondly, love in the Minister, to feed his flocke: Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Qu. *How doe they receive the Gospel that receive it with such profit?*

A. They receive it not in word onely, but in power also, ch. 1. 5.

Qu. *What assurance doth it bring unto them?*

A. That they are the elect Children of God, ch. 1. 7.

Qu. *But what are such men unto God?*

A. A glory.

Qu.

Qu. *What unto the world?*

A. A good example, ch. 1.7.

Queſt. *How doth* Paul *commend himſelfe?*

Anſw. Firſt, for his love towards them: ſecondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Q. *Wherein did he ſhew his love?*

A In foure reſpects.

Qu. *Which be they?*

An. Firſt, in proteſting that he was not onely willing to have dealt the Goſpel unto them, but alſo his owne life, ch. 2.8. Secondly, in ſending *Timotheus* unto them for their comfort, when he could not come himſelfe, ch. 3.5. Thirdly, in eſteeming their conſtancy in the faith, his life; and their fainting his death, ch. 3.8. Fourthly, in continuall prayer for them, that their hearts might be ſtable and unblameable in holineſſe before God and the world, ch. 3.13.

Qu. *Wherein did hee ſhew his diligence in teaching?*

A. In that hee laboured night and day for their inſtruction, ch. 2.9.

Queſt. *Wherein is the purity of his doctrine?*

An. In that it was without deceit, flattery, covetouſneſſe, vaine-glory; and not to pleaſe men but God, ch. 1.15. to 18.

Qu.

Qu. *Was not* Paul *vain-glorious then when he did thus praiſe himſelfe?*

A. No.

Qu. *Why?*

A. For two cauſes.

Qu *Which be they?*

A. Firſt, in that he did it not to winne praiſe to himſelfe, but to allure them to embrace the Goſpel, which he taught. And ſecondly, to ſhew what difference there was betweene him and his doctrine, and the falſe teachers and their doctrine.

Qu. *What doth hee exhort the Theſſalonians unto?*

An. To keepe their bodies as veſſels of holineſſe.

Qu. *Why?*

An. Becauſe God hath called them not to uncleanneſs, but to purity of life, chapter 4. 7.

Qu. *What muſt they doe to keepe their bodies holy to the Lord?*

A. Flie from luſt, oppreſſion, fraud, contention, idleneſſe, and all appearance of evill, ch. 4. 3. to 12. & ch. 5. 22.

Qu. *What doth he annexe to this exhortation?*

A. A reprehenſion.

Qu. *For what doth he reprehend them?*

A. For two things.

Qu.

Q. *Which be they?*

Anſw. For mourning for the dead, and curious ſearching to know when ſhould bee the time of Chriſt his ſecond comming.

Qu. *Ought wee not then to mourne for the dead?*

A. No, not in that manner as Infidels doe, which thinke their dead ſhall never riſe againe.

Q. *How then?*

A. As good Chriſtians ſhould, who account of death but as a ſleepe, out of the which the faithfull ſhall one day awake to their eternall life, chap. 4. 14.

Qu. *Why doth hee forbid them to ſearch for the time of Chriſt?*

A. For two cauſes,

Q. *Which be they?*

Anſw. Firſt, becauſe they can never certainely know it, being a thing hidden from the Angels in Heaven, much more from men on earth; and ſecondly, becauſe hee would rather have them make themſelves ready thereunto, knowing it will come ſuddenly, and as a thiefe in the night, than for to enquire after the houre.

Queſt. *How muſt they make themſelves ready for it?*

Anſw. In walking like the children of light,

light, and not like the children of darkneſſe, ch. 5. 5.

Qu. *How is that?*

Anſ. In peace and love one toward another, in watching, praying, continuall thanks-giving, hearing the Word preached, and reverencing the Miniſters, ch. 5. 6.

II. THESSALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians?

A. The triall of faith.

Qu. *How is faith tried?*

A. By affl ctions.

Q. *What is the fruit of affliction?*

A. Patience, ch. 1. 4.

Qu. *What proceeds of patience?*

An. The righteous judgement of God chap. 1.

Q. *Who will God judge?*

A. The afflicter, and the afflicted.

Qu. *How will he judge the afflicter?*

A. In flaming fire, rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

An. In mercy, giving them reſt, chapter 1.7.

Queſt. *When ſhall this judgement be?*

Anſw. At the latter day, when the Lord Jeſus ſhall ſhew himſelfe from Heaven with his mighty Angels, ch. 1.7.

Qu. *What ſhall be a ſigne of that day?*

A. The falling away of many from the faith, ch. 2.

Q. *By whoſe meanes ſhal they fal away?*

A. By the meanes of Antichriſt.

Qu. *What is Antichriſt?*

Anſ. The man of ſinne, that oppoſeth himſelfe againſt all that is called God, ch. 2. 4.

Qu. *By whom will he worke?*

A By Sathan.

Qu. *In what manner?*

A. With great power, but in all deceiveableneſſe, ch. 2.

Qu. *Amongſt whom?*

Anſ. Not amongſt the Elect, but them that ſhall periſh, chap. 2. 10.

Qu. *Why not amongſt the Elect?*

Anſ. Becauſe from the beginning they are choſen to ſalvation, ch. 2. 13.

Qu. *Therefore what ought to be the care of the Elect?*

A. To ſtand faſt to the doctrine which they have received, ch. 2. 15.

Qu. *What is the meanes whereby they may*

may be able to ſtand faſt?

A. Prayer.

Qu. *What muſt they pray for?*

A. Two things.

Qu. *Which be they?*

An. That the word of God may have free paſſage, and that they may be delivered from the company of the wicked, ch. 3. 1, 2.

Qu. *Whoſe ſteps doth Saint* Paul *counſell them to follow?*

A. His owne.

Qu. *Wherein.*

A. Firſt, in uprightneſſe of minde, and then in labouring before they eat, chapter 3. 7, 12.

Qu. *How muſt they be uſed that follow not his inſtruction?*

A. Excommunicated, ch. 3. 14.

Q. *Tell me what excommunication is?*

An. To be baniſhed the Congregation of God.

Qu. *How, as an enemy, utterly to be caſt off?*

An. No, but as a friend, to be won to amendment of life, ch. 3. 15.

I. TIMO-

I. TIMOTHIE.

Queſtion.

WHat was Timothy?

An. A Diſciple of *Pauls*, and a profeſſor of the Goſpel.

Qu *Where did he profeſſe it?*

A. In Epheſus.

Qu *What doth* Paul *admoniſh him of?*

A His duty.

Qu. *In what conſiſted his duty?*

An. In reading the Word, and rebuking of ſinne.

Qu. *How muſt he rebuke ſin?*

A. Openly.

Qu *Why?*

Anſw. Becauſe others may take heed, ch. 5. 20.

Qu *Is there no difference to be made?*

An. Yes,

Qu. *In what?*

An. The elder ſort muſt be rebuked as Fathers, the younger as brethren, chapter 5. 1.

Qu. *What muſt he teach all men?*

A. To pray.

Qu. *In what ſort?*

A. By lifting up of pure hands, ch. 2. 8.

Qu.

Qu. *For whom?*

Anſ. For all people, but eſpecially for Princes and Rulers.

Qu. *To what end?*

A. That under their authority we may lead a godly and a peaceable life.

Qu. *How all women?*

Anſ. To array themſelves with ſhamefac'tneſſe and modeſty, and not with gold, pearle, or broidered haire, chapter 1.6.

Qu. *How Miniſters?*

An. To bee blameleſſe, the husband of one wife, watchfull, ſober, harborous, apt to teach, no drunkard, quareller, or covetous, ch. 3. 2, 3.

Qu. *How Widowes?*

Anſw. To exerciſe deeds of charity: to bring up their children vertuouſly: not to be idle pratlers, gadding from houſe to houſe, ch. 5. 10, 13.

Qu. *How rich men?*

Anſ. Not to be high-minded, nor put confidence in uncertaine things; but be ready to diſtribute to them that want, ch. 6 17.

Qu. *What is the beſt gaine?*

A Godlineſſe, ch. 6. 6.

Qu. *Why?*

Anſ. Becauſe they that would be rich fall into many temptations and ſnares, that

that may drowne them in perdition and deſtruction, ch. 6. 9.

II. TIMOTHIE.

Queſtion.

HOw is this Epiſtle divided?

A. Into two parts.

Qu. *Tell me which be they?*

Anſ. Into an Exhortation, and a Propheſie.

Q. *But what doth* Paul *exhort unto?*

An. Stedfaſtneſſe in faith, and patience in ſuffering for the ſame, ch. 1. 14.

Qu. *Why?*

Anſwer. Becauſe thoſe that will reigne with Chriſt, muſt ſuffer with Chriſt, chapter 2. 2.

Qu. *By what example?*

Anſw. By the example of the Souldier, husbandman, and of him that contendeth for a maſtery, neither of which receiveth recompence, except they firſt labour, ch. 2. 4, 5, 6.

Queſt. *What hindereth our ſalvation in this behalfe?*

Anſ. Contending about frivolous and vaine queſtions.

Qu. *How?*

An.

A. In that they engender ſtrife, chapter 14.23.

Qu. *Of what doth he propheſie?*

A. Of the perillous time to come, chapter 3.1.

Queſt. *How ſhould the time to come bee perillous?*

A. By reaſon of wicked men.

Q. *What wicked men?*

A. Lovers of themſelves, covetous, boaſters, proud, and curſed ſpeakers, diſobedient to parents, without natural affection, &c. ch. 3. 2, 3, 4, 5.

Q. *By what meanes therefore doth hee teach Gods Miniſters to repreſſe the malice of ſuch men?*

Anſ. By preaching the Word in ſeaſon and out of ſeaſon, by improving, rebuking and exhorting, with all long ſuffering & doctrine, ch. 4.2.

Paul to TITUS.

Queſtion.

WHere was Titus *when* Paul *writ unto him?*

A. In Crete.

Q. *To what end was he there?*

An.

An. To finish the doctrine which Saint *Paul* had begun.

Qu. *How must he be armed thereunto?*

A. With boldnesse, as Gods Embassadour, and by shewing himselfe an example of good workes and integrity of life, chap. 2. 7, 15.

Qu. *To whom?*

A. To all whom he taught.

Qu. *Who were those?*

A. Both young and old.

Qu. *What doth he teach the old?*

A. The men to be sober, honest, discreet, sound in faith, love and patience, ch. 2. 2. The women to be holy, and not given to wine.

Qu. *What doth he teach the young?*

Answ. The men to bee sober-minded; women to bee chaste, obedient to their husbands, and no gadders abroad, chapter 2. 5.

S. *Paul* to PHILEMON.

Question.

From whence was this Epistle written?

An. From Rome.

Qu. *Upon what occasion?*

Answ. Onesimus a servant to *Philemon*,

being fled from his Master, *Paul* winneth to CHRIST, and sends him backe againe.

Qu. *By what entreaty?*

An. That *Philemon* would receive him.

Qu *How?*

Ans. As if *Paul* himselfe were present, ver. 17.

Qu *For what reason?*

Answ. Because hee was now not onely his Servant, but his Brother in the Lord.

Qu. *How?*

A. In that he professed the Gospel.

The Epistle to the HEBREVVES.

Question.

WHo writ this Epistle?

A. It is not knowne.

Qu. *What is handled in it?*

Answer. The difference betweene the Priest-hood of Christ and the Leviticall Priest-hood.

Qu. *How did they differ?*

A. In five points.

Qu. *Which be they?*

Answer. As touching the Office, the Tem-

Temple, the Sacrifice, the Ceremonies, and the effect.

Queſt. *How doe they differ as touching the office?*

Anſw. The Prieſt-hood of the Levites was externall, and after the order of *Aaron*: the Prieſt-hood of Chriſt is ſpirituall, and after the order of *Melchiſedech*.

Qu. *What is it to be a Prieſt after the order of* Melchiſedech *?*

Anſwer. To be a Prieſt, a Prophet, and a King, not for a moneth, a yeare, or an age, but for ever, chap. 7.3,23.

Queſtion. *Why are theſe three titles attributed?*

Anſ. Becauſe he ſanctifies us from ſin, teacheth us by his wiſedome, and governs us by his power.

Queſt. *How doe they differ as touching the Temple?*

A The Temple of the Levites was built with hands, and to endure but a time: the Temple of Chriſt is built by the Holy Ghoſt in eternity, ch. 8.

Queſt. *How doe they differ as touching their Sacrifices?*

Anſw. The Levites did offer the blood of Goats and Buls; but Chriſt his owne precious blood.

Qu. *How touching their Ceremonies?*

Answ. The Ceremonies of the Levites were corporall, as the attyring of the body, and other externall observations: the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

A. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the Sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14. & 28.

Qu. *In whom?*

A. In all that have faith.

Qu. *What is faith?*

Ans. The ground of things which are hoped for, and the evidence of things which are not seene, chap. 11. 1.

Quest. *How doe the temples of* Moses *and Christ agree?*

Ans. The Temple of *Moses* had three separations: as the holiest of all, whereinto the high Priest only entred, and that but once every yeere: the Tabernacle of the Congregation, where the Levites remained; and the open Court, where the people had resort: So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. *What difference is betweene the Spirit and the soule?*

An.

Anſ. By Spirit is underſtood regeneration through faith in Chriſt, and by ſoule is underſtood man in his firſt corruption, living according to the rule of reaſon, without the knowledge of Gods Word or Faith.

Qu. *Being once grafted in faith, what is it to fall away from it?*

Anſwer. Sinne againſt the Holy Ghoſt, which is unpardonable, chap. 6. 4. and chap. 10. 20.

Qu. *How may we fall from faith?*

An. If when once we have received the knowledge of Chriſt, we afterward deny him.

Qu. *What therefore are the Hebrewes counſelled to doe?*

Anſw. To keepe the profeſſion of their hope without wavering, chap. 10. 23.

Qu. *How muſt that be?*

A. Through patience.

Qu. *Wherein?*

Anſ. In eſteeming light the troubles of this life, by ſetting before our eyes the joy of the world to come.

Qu. *What have we to encourage us?*

A. The words of our Saviour.

Qu. *What are they?*

Anſw. My ſonne, faint not when thou art rebuked, for whom the Lord loveth he chaſtneth, and ſcourgeth every ſonne

that he receiveth, ch. 12.5,6.

Qu. *Is there nothing else required but patience?*

A. Yes, the sacrifice of a Christian.

Qu. *What is that?*

An. To praise God alwayes, and distribute to the poore, ch. 13,15,16.

The Generall Epistle of S. James.

Question.

WHy is this called the generall Epistle of S. James?

A. Because it is not written to any one man or Countrey, but generally unto all the Jewes dispersed through many countryes.

Qu. *What doth it containe?*

Ans. The effects of our Justification, as Saint *Paul* to the Romanes declared the cause.

Qu *What is the cause of Justification?*

A. Faith.

Qu. *What are the effects?*

A. Good workes, ch. 2. 24.

Qu. *How is faith divided?*

A. Into two parts

Quest.

Q. *Which be they*

A. A lively faith, and a dead faith.

Qu. *What is a lively faith?*

Answer. Faith made knowne by good workes.

Q. *What is a dead faith?*

Ans. Faith without good workes, and so the Divell is said to have faith, chapter 2.17, 19.

Q. *What be the good workes* S. James *exhorteth unto?*

An. Patience, prayer, love, to beware of ambition, swearing & contention, to bridle the tongue, & rule the affections, not to speake evill one of another, not to bee friends of this world.

Q *From whence proceed good workes?*

A. From God, ch. 1.7.

Q. *From whence evill?*

Answ. From our owne concupiscence, chap. 1.14.

Q. *What saith* S. James *of patience?*

Answ. Blessed is the man that endures temptation, for when he is tryed, hee shall receive the Crowne of life, chapter 1.12.

Qu *What saith he of prayer?*

A. Let him that asketh aske with faith, and waver not, chap. 1.6.

Q *Of love what saith he?*

Answ. He that loveth his neighbour as

himselfe fulfilleth the Law, chap. 1. 6.

Qu. *Of ambition, what?*

An. God rejecteth the proud, and gives grace to the humble, ch. 1. 6.

Qu. *What of swearing?*

Ans. Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let your yea bee yea, and your nay, nay, lest you fall into condemnation, ch. 5. 12.

Qu. *What of contention?*

Answer. Where envying and strife is, there is all manner of evill workes, chapter 3. 16.

Qu. *What of the tongue?*

Answer. That it is a fire, and a world of wickednesse, defiling the whole body, if it be ungoverned, ch. 3. 6.

Qu. *What of evill speaking?*

Answer. If a man speake evill of his brother, hee speaketh evill of the Law, chap. 4. 11.

Qu. *Who are the friends of the world?*

Answ. Such as esteeme more of riches, honours, and such like, than of the Word of God.

Q. *What saith* S. James *of such men?*

Answ. He bids them weep and howle for the miseries that shall come upon them: their riches are corrupt, and their garments are moth-eaten, their gold and

and silver is cankered, the rust thereof shall be a witnesse against them, chapter 5. 1, 2, 3.

Qu. *What is the best use of riches?*

Ans. To imploy them in doing good, as in relieving the poore, the fatherlesse, and widowes, and that is called true Religion, and undefiled before God, chap. 1. 17.

Qu. *Every one therefore that heareth the word of God, is not religious?*

Answ. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle Generall of PETER the Apostle.

Question.

WHat is contained in this first Epistle of S. Peter?

A. Three things,

Qu. *Which be they?*

Answ. The calling of Christians, their dignity, and fruits of their calling.

Qu. *Who hath called them?*

A. Christ.

Qu. *How?*

Answ. Through obedience and sprink-

ling of his bloud, ch. 1.2.

Qu. *To what?*

Ans. To an inheritance immortall, and undefiled, that fadeth not away, but is reserved in heaven for us, chap. 1.4.

Qu. *How must we apprehend it?*

A. By faith, chap. 1.5.

Qu. *What is the dignity of Christians?*

An. They are said to be a royall Priesthood, a holy Nation, a peculiar People, chap. 2.

Qu. *What is the fruit of their calling?*

A. To shew the vertue of him that called them, chap. 2.

Qu. *How is that?*

A. Being holy as hee is holy, and since hee hath called us out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all envie and evil speaking, chap. 2.1. & 9.

Quest. *How shall wee doe these things, the world every houre provoking us to the contrary?*

A. By setting before us the example of Christ, which gave his life for his enemies; and when he was reviled, reviled not againe, and when he suffered, threatned not, but committed it to him that judgeth righteously, chap. 2. 21, 22.

Qu. *What brings us to this obedience?*

An.

Answ. The love we owe to Christ that hath begotten us a-new to righteousnes, and the feare not to bee partakers of his mercies, because of the small number of them that shall be saved.

Quest. *Who is the efficient cause of our salvation?*

A. God the Father.

Qu. *What is the materiall cause?*

Answ. The obedience of Christ to the Crosse.

Qu. *What is the formall cause?*

A. Our effectuall calling.

Qu. *What is the finall cause?*

A. Our sanctification.

Q. *Wherein standeth our sanctification?*

A. In two things.

Qu. *Shew me which be they?*

A. In dying to sin, and living to God, chap. 4. 2.

Qu. *When doe we live to God?*

An. When we mortifie the lusts of the flesh, chap. 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Qu. *What be those?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Qu. *What doth he counsell us touching every mans private selfe?*

An.

Answer. To be sober and watching in prayer.

Qu. *What is prayer?*

A. A calling upon the name of God in the time of necessity.

Qu. *What are the properties thereof?*

Answ. It must bee from the heart, with true faith in the name of Christ, and in few words.

Qu. *What is the efficacy of prayer?*

An. It overcommeth God, which overcommeth all things.

Qu. *What doth* S. Peter *counsell us to doe as touching others?*

An. One to suffer with another, to love as brethren, to be pitifull, not to render evill for evill, but contrariwise to blesse, chap. 3. 8, 9.

Qu. *Why must we love?*

A. Because God hath loved us.

Qu. *Why must we suffer?*

Answ. Because therein we are blessed, chap. 4. 4.

Qu. *How must we suffer?*

A. Not as murtherers, theeves, or evill doers, but as lovers of faith, ch. 4. 15.

Qu. *Why are we bound to these vertuous actions?*

Ans. Because thereby God is glorified, chap. 2. 12.

The

The second Epistle of S. PETER.

Question.

WHat doth S. Peter *exhort us unto in this Epistle?*

Answer. That having once received the knowledge of the Gospel, to confirme and establish it in us by good workes, and to sticke unto it, even till the last gaspe, chap. 1. 10.

Qu. *Why?*

Ans. Because, as S. *Paul* saith, So runne that ye may obtaine; so S. *Peter* saith, by making sure your election, that is, in not being idle or unfruitfull in your calling, an entrance is made unto you into the kingdome of our Lord and Saviour Jesus Christ, chap. 1. 12.

Qu. *What is the gate unto that entrance?*

A. Death.

Qu. *What is death?*

Ans. The laying down of the tabernacle of this flesh, 1. 14.

Question. *Why doth he call this flesh of ours a tabernacle?*

An. Because we dwell therein as strangers, not for ever, but for a certaine time.

Qu.

Qu. *How doth* Peter *confirme the doctrine of faith?*

An. By shewing it is no deceiveable fable, but the truth it selfe, descended from heaven, chap. 1. 17, 18.

Q. *Who are the impugners of this truth?*

A. Hypocrites and Athiests.

Qu. *What are hypocrites?*

A. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, ch. 2. 13, 17.

Qu. *What are Athiests?*

A. Mockers and derideis of the Scriptures, and such as thinke there will be no resurrection, ch. 3. 3, 4.

Qu. *When shall these men appeare?*

A. In the latter times, chap. 3. 3.

Qu *How shall they be disproved?*

A. The heaven shall melt, and the earth be consumed with fire, and the Lord appearing in glory shall give them the wages of unrighteousnesse, ch. 3. 10. & 2. 13.

Qu. *Is there any hope of escaping?*

A. No, for he that spared not the Angels when they sinned, will not spare them, chap. 2. 4.

The

The first Epistle Generall of S. JOHN.

Question.

WHat is here set downe?
A. Two sorts of love.
Qu. *Which be they?*
An. Love of the World, and Love called Charity.
Q *In what consists the love of the world?*
A. In three things.
Qu *Which be they?*
A. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.
Qu. *What is concupiscence of the flesh?*
A. An inclination of the heart to enjoy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.
Qu. *What is the lust of the eyes?*
A. A covetous and immoderate desire of worldly wealth, & all offences which do accompany it for the obtaining thereof; as lying, theft, deceit, rapine, usury, consenage, and such like.
Qu *Wherein consisteth pride of life?*
Answ. In all things, as in meat, drinke, appa-

apparell, house-roome, and other things, to bear an arrogant contemptuous mind, striving to excell others.

Quest. *What doth hee then say touching such livers?*

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. *What is charity?*

Answ. A motion of the heart, whereby wee doe love God, and in him our neighbour.

Qu *What is the love of God?*

Answ. To keepe his commandement; chap. 5. 2.

Qu. *What is it to love our neighbour?*

A To esteeme him as our selves.

Q *How many kinds of love are there?*

A. Two.

Qu *Which be they?*

A. True and fained love.

Qu *Which call you true love?*

Ans. Not onely to helpe our brother with all wee have, but if need require, to offer our life for him, chap. 3. 16.

Qu. *What call you fained love?*

Ans. To love in word, and not in deed, chap. 2. 11.

Qu. *What saith* S. John *as touching true lovers?*

An. That they dwell in God, and God in them, chap. 4. 16.

Qu.

Qu. *What is it to dwell in God?*

A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Qu. *How should we know that GOD dwelleth in us?*

Answ. If wee see our brother want this worlds good, and doe not shut up our compassion from him, but willingly relieve him, chap. 3. 17.

Qu. *What is said of him that hateth his brother?*

A. That he walketh in darknesse, chap. 2. 11. Is the childe of the divell, chap. 3. 10. Abideth in death, ch. 3. 14. Is a manslayer, and barred from eternall life, chapter 3. 15.

The 2. and 3. Epistles of S. JOHN.

Question.

TO whom were these two last Epistles written?

Answer. The one to a certaine zealous Lady, the other to *Gaius*, a professor of the Gospell.

Q. *What doth he commend in the Lady?*

Ans. Her vertuous bringing up of her children.

Qu.

Qu. *What in* Gaius?

A. His teſtimony of faith, and Hoſpitality towards ſtrangers.

Qu. *What doth he admoniſh them of?*

A. To beware of deceivers.

Qu. *What are thoſe?*

Anſw. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

Anſ. They muſt not receive them into their houſes, nor bid them, God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing they ſhould be partakers of their evill deeds.

The Epiſtle of Jude.

Queſtion.

TO whom was this Epiſtle written?

A. To all Chriſtian Churches.

Qu. *What doth hee exhort them unto?*

A. To contend for the maintenance of their faith.

Qu. *Againſt whom?*

A. Againſt Sectaries.

Qu. *What is the condition of Sectaries?*

Anſwer. To murmure, complaine, and walk after their owne luſts.

Qu. *Whom doe they murmure againſt?*

An.

A. Governours.

Qu. *How doth he reprove them?*

A. By the example of *Michael* the Arch-Angell, who when hee ſtrove with the Divell about the body of *Moſes*, blamed him not with curſed ſpeaking, but onely ſaying, The Lord rebuke thee.

Queſt. *What doth he meane by this example?*

A. If it be not lawfull to raile upon the Divell, much leſſe upon Magiſtrates, bee they never ſo wicked.

Queſtion. *What is it to walke after our owne luſts?*

Anſw. To be directed by carnall judgment, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

First, tell mee what you underſtand by Revelation?

Anſwer. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoule can know, but ſo farre forth as God ſhall pleaſe to diſcloſe the ſame.

Qu.

Queſt. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Qu. *To whom was it given?*

A. To the Apoſtle S. *John*, and ſo conſequently from him to the Church of God through all ages.

Queſt. *Where was* John *when he received it?*

A. In an Iſland called *Pathmos*, environed with the Ægean Sea, which Sea divides Europe from Aſia.

Qu. *What did he there?*

A. He was baniſhed thither by the Tyrant *Domitian*, about the yeere of our Lord Jeſus 96. which Tyrant ſought to ſuppreſſe the light of the Goſpel: but the Lord in mercy did the more advance it, as appeares, by adding a further diſcovery of his will, by the book of the Revelation.

Q. *What is the fruit of this Revelation?*

An. Exceeding great, as we may gather by theſe words; *Bleſſed be they that read, heare, and keepe in memory thoſe things which are written in this propheſie*, chapter 1.3.

Queſt. *To whom was* John *commanded to ſend it?*

An.

Answ. To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of Jerusalem *John* did prosecute his holy calling in the ministery.

Qu. *What method doth hee use in the manner of his writing?*

A. First, a friendly salutation, and then a briefe narration.

Qu. *How doth he salute them?*

Ans. By wishing unto them grace and peace.

Qu. *What understand you by grace?*

Ans. The free love and affection which God beares towards us for his own sake, although indeed wee deserve it not, but are in our selves the children of wrath & perdition.

Qu. *What by peace?*

An. All kinde of benefits both spirituall and temporall, which flow unto us from the fountaine of grace, which God the Father hath opened to the world by the meanes of his sonne.

Qu. *In whose name salutes he them?*

A. In the name of the Father, the seven Spirits, and of Jesus Christ, ch. 14, 5.

Q. *What is meant by the seven spirits?*

A. The holy Ghost.

Q. *The holy Ghost being but one in person*

ſon, why doth hee deſcribe him by the number of ſeven?

Anſw. Although the holy Ghoſt be but one in divine eſſence, yet according to the ſeven-fold operation which it had in the Churches of *Aſia*, it is called by the name of ſeven Spirits; not that it is in perſon divers, but in power and vertue, according to the diverſity of thoſe ſubjects in which it worketh.

Q. *But why is that placed in the ſecond place, whereas the uſuall order teacheth us to ſay, the Father, Son, and holy Ghoſt: and not the Father, Holy Ghoſt, and ſo put the Sonne laſt?*

Anſw. John uſeth this order, not that there is any degree or dignity in one perſon more than another: For the Father is not greater than the Sonne, nor the Sonne greater than the Holy Ghoſt, they are all of the ſame Power, Majeſty, and Glory; nor is one before another: but the reaſon that moved *John* to ſet our Saviour in the third place, was becauſe immediately the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Qu. *As how?*

A. In deſcribing him.

Qu. *How doth* John *deſcribe Chriſt?*

Anſw. Two manner of waies: firſt, as touch-

touching the excellency of his glory, as he appeared unto him in a vision, chap. 1. from 12. to 17.

Qu. *What was his office?*

Answer. It was threefold, hee had the office of a Prophet, of a Prince, and of a Priest.

Question. *How did hee shew himselfe a Prophet?*

Ans. In bearing witnesse of the truth, and revealing the counsels of God unto men.

Qu. *How a Prince?*

An. Two manner of wayes, first, by his victory over death; Death is swallowed up into victory, 1. Cor. 1. And secondly, because he hath dominion over all principalities and powers, both in heaven and upon earth, Ephes. 1. 12.

Qu. *How a Priest?*

A. In that he hath washed us from our sins in his blood, by offering his body a sacrifice for us upon the Crosse.

Qu. *Did Christ beare these three offices onely for himselfe?*

Answer. No, but for the benefit of the faithfull, that as hee was, so they might bee both Prophets, Kings, and Priests: Prophets, in that hee saith, I will poure my spirit upon all flesh, and your sonnes and daughters shall prophesie: Kings in that

that we ſhall reigne with him eternally: and prieſts, for that true Chriſtians doe offer the ſpirituall ſacrifice of prayer, praiſe, and almeſ-deeds, Heb. 13. 15, 16.

Q. *Are then all Chriſtians Prieſts alike?*

Anſ. They are as touching the ſacrifice aboveſaid, but not as touching Church-governement: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Queſt. *How doth he deſcribe Chriſt, according as he ſaw in viſion?*

Anſ. By certaine properties fit for the capacity of men: as that hee was in a long robe, girt with a girdle of gold, his haire was white as ſnow, his eyes as a flame of fire, his feet like unto fine braſſe burning in a furnace, his voyce to the ſound of many waters, in his right hand he had ſeven Starres, out of his mouth went a ſharpe two-edged ſword, and his face ſhone as the Sunne ſhineth in his ſtrength.

Q. *What gather we by this deſcription?*

Anſw. By his long robe girt unto him, we gather the readineſſe of Chriſt in his Kingly and Princely Office to execute the worke of our ſalvation; by his white hayres, his fulneſſe of knowledge and wiſedome; by his fiery eyes, his deepe inſight into the deepeſt corners of the earth,

earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſſe, the purity and brightneſſe of his wayes, and the power which hee hath to tread downe his enemies: and therefore are his feet rather compared unto braſſe than unto gold, becauſe gold is a ſofter mettall, and not ſo fit to repreſent his invincible ſtrength: by his voyce, compared to the noyſe of many waters, wee underſtand the ſound of the Goſpel, humbling ſome to their ſalvation, others to their confuſion: by the ſtarres in his right hand, his faithfull Miniſters, by whom hee worketh, which as ſtarres ſhould give light unto men by their doctrine and converſation: by the two-edged ſword is underſtood the powerfull word of God, entring and cleanſing the hearts of his children, and thruſting through the other to their deſtruction: and by his face ſhining like the Sunne at the higheſt, the unſpeakeable brightneſſe of his grace, whereby the Church is comforted and lightened in all truth and ſincerity.

Qu. *Why doth he reſemble the Churches to golden Candleſticks?*

Anſ. Becauſe as the Candleſticke doth not give the light, but the light is put upon it; ſo the Church receiveth all her light put upon her from Chriſt; for the

doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. *Into how many points may we draw the doctrine of this Booke?*

A. Into foure.

Qu. *Which be they?*

A. Precepts, Prophecies, Promises, and Threatnings.

Qu. *Wherein are the precepts seene?*

An. In the instructions given to the seven Churches.

Qu. *Upon how many generall points doe these instructions consist?*

An. Upon three: a commendation, a reprehension, and an exhortation.

Quest. *What doth Christ commend in them?*

Answ. Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, chap. 2. 2. The workes of Faith, Repentance and Charity, together with Constancy in Affliction, and true Humility, in the Church of Smyrna, Chapter 2. 9. Fortitude and valiant Perseverance, in the Church of Pergamus, that notwithstanding the Martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, and never forsooke it, chap. 2. 23. Love and service toward their

their brethren, faith and assurance in the promises of God, and encreasing in piety, so that the end was better than the beginning, in the Church of Thyatira, ch. 2. 29. A little encrease of faith, keeping of the Word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3 8.

Q. *What doth Christ reprehend in them?*

An. Their vices, as the lacke of love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Sathan, that is, they did professe themselves Christians in word, but shewed it not in deed, chapter 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that, as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in Body and Soule: Body, by abandoning their Wives to common use: in Soule, by sacrificing to their Idols for superstitions sake, chapter 1. 4.

The like vice is reprehended in the Church of Thyatira, that suffered *Jesabel* a wicked woman, to set abroach false and abominable doctrine, tending to forni-

cation and Idolatry amongst them, chapter 2.20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, ch.3.1.

At Laodicea they were time-servers, and halted betweene two opinions, and were neither hot nor cold, ch.3.15.

Quest. *What doth Christ exhort them unto?*

Answ. Repentance and amendment of life.

Quest. *To their repentance what is annexed?*

An. A gracious promise, to be written in the book of life.

Quest. *To their wilfull perseverance in their sins what is annexed?*

Ans. A heavie threatning, that he will come suddenly upon them as a theefe, and they shall not know the houre, chapter 3.3.

Qu. *Having learned the state of things as they stood for the present when this Revelation was given, what next succeedeth?*

Answer. The Prophecie of things to come, which is either generall, as touching such things as should happen to the whole World; or particular, (but yet of more moment than the former) as touching

touching ſuch things as ſhould happen to the Church.

Qu. *What is the end of the Propheſie of the Church?*

An. That the faithfull, admoniſhed before-hand of the aſſaults and bloudy attempts which the Divell and the world ſhould make upon the Church, might be confirmed in faith and patience, to ſtand reſolute in deſpite of both, till the day of the comming of Chriſt Jeſus.

Qu. *What is the end of the Propheſie of the World?*

Anſwer. To ſhew the Judgement that God ſhould execute upon the enemies of his Church, and the ſealing up of the Elect, before the execution of thoſe judgements, that they might be kept from evill, as appeareth by the 7. 8. and 9. chapters.

Queſt. *If the Elect were kept from evil, to what end was this revelation given to forewarne them that they ſhould ſuffer trouble and perſecution?*

Anſwer. To bee kept from evill, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternall happineſſe, but therein they did joy and triumph, howſoever the World

thought them plunged in deſpaire and ſorrow.

Queſt. *What is the ſecond viſion that* John *had?*

Anſwer. The viſion wherein was revealed unto him the Majeſty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewiſe ſet forth unto us (as well as the Sonnes) in a deſcription fit for our capacity.

Qu *How is the glory of the Father deſcribed?*

An. In theſe ſixe things: in the figures of his office, of his nature, of his aſſiſtants, of his effects, of the inſtruments which he imployeth to that purpoſe, and of the events that follow.

Qu. *What is his office?*

Anſw. To judge the whole earth, and therefore hee is apprehended of *John* ſitting upon a throne, chap. 4. 2.

Qu *How is his nature repreſented?*

An. By the beauty of the Jaſper ſtone, and of the Sardine, chap. 4. 3.

Qu. *Who are his aſſiſtants?*

Anſwer. The honourable company of Prophets and Apoſtles, cloathed in white rayment, and crowned with gold, chapter 4. 4.

Q *What are the effects of his magnificence?*

An.

Answ. Lightning, Thunder, and Voyces, &c.

Qu. *Who be his instruments?*

Answ. The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole Army of creatures under heaven, figured unto us by the Sea of glasse like unto Chrystall.

Qu *Why are the Celestial creatures said to be full of eyes?*

Ans. Because of their watchfulnesse in the service of God.

Quest. *Why is the first compared unto a Lyon?*

A. Because of his courage.

Qu *Why the second to an Oxe?*

A. Because of his strength.

Quest. *Why hath the third the face of a man?*

A. Because of his prudence,

Quest. *Why is the fourth likened to a flying Eagle?*

A. Because of his agility and swiftnes.

Qu *What are the events that follow the description of his magnificence?*

Answ. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage

which the Elders shew unto him.

Qu. *In what manner?*

Ans. By prostrating themselves before him, casting their Crownes at his feet, chap. 4. 10.

Quest. *Having procured so great authority to the words of the Revelation by the description of the Majesty of the giver, what followes?*

Answer. The presentation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven seales, containeth the History of the world; the other, being but little, includeth the History of the Church.

Qu. *Who opens the seales of this book?*

A. Christ Jesus.

Q *Were none solicited thereunto but he?*

Ans. Yes, a generall Proclamation was made by an Angell, to see if any were worthy to open it, but none, neither in heaven nor earth, nor under the earth, was found able or worthy to open, or looke upon the Booke, save the Lyon of the Tribe of *Judah*, and the Lambe that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, ch. 5. to 10.

Qu. *What doe we learne by this, that none were able to unclose the Book but he?*

An.

Answer. That hee onely is the Mediatour betweene God and man, that no other creature, either in heaven or earth, is acquainted with the secret Counsels of God, or can reveale them unto us, but he.

Question. *Why is he called a Lyon and a Lambe, names of a contrary nature?*

A. He is called a Lyon in respect of his power and strength; and a Lambe in respect of his patient sufferance.

Qu. *What was contained in this booke when Christ had opened it?*

A. The eternall purpose of God, for the punishing and pouring forth of plagues upon the World.

Qu *What moved him thereunto?*

A. The incredulity and wickednesse of men

Qu. *What were the plagues?*

Answ. Of two sorts; either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. chap. 8. or such as were inflicted upon men, chap. 9.

Qu. *What were those?*

An. Those were of two sorts: either by way of torment, or cruell murther.

Question. *What is the cause of that tyranny?*

Answer. Smoake and Sulphure, which

issued from the bottomlesse pit, whereby is figured the spirituall darknesse, with which mens consciences were tormented: and from this darknesse of minde at the last did issue the other plague of slaughter and blood-shed, so many yeares expressed and published through Christendome by the Popes of Rome, chapter 9.15.

Quest. *What is the generall use of the precedents?*

Answ. As touching the person of God we learne three things: first, his loving favour in denouncing and giving knowledge before hand, by evident tokens, what rigour hee purposed to execute afterward, if he saw no amendment in the course of mens lives, chap.6. Secondly, his mercifull care over his Elect, in arming them with defensive armour, to cover them against the flood of those evils that were to over-shadow the whole world, chapter 7. Thirdly, the truth of his justice, in executing all those plagues upon the world, which hee had foretold, chapter 8.9.

Quest. *What doe we learne as touching ourselves?*

Answer. Three things: attention, to regard the threatnings of God; repentance, to bee sorry for our sinnes; and amend-

ment

ment of life, to prevent the rigour of his justice.

Question. *What as touching the instruments of God, which he used in executing his will?*

An. Three things: first, that they were Angels; secondly, that they were obedient at his becke; and thirdly, that they were expeditious in performance of their charge.

Quest. *What learne we as touching the Elect?*

Answ. Three things: First, their place, they stood before the throne, and before the Lambe; whereby it is shewed, that as they are under the protection of God, so are they alwayes ready to do him service. Secondly, their habite, they were cloathed in white robes washed in the blood of the Lambe; whereby is signified their pure, peaceable, and royall dignity. Thirdly, their victory, they had Palmes in their hands; whereby we are put in minde of the combats which they sustained for the name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, chap. 7. 9.

Qu. *What as touching a naturall man?*

Answ. Spirituall misery, which spreads it selfe into three branches: poverty of heart,

heart for lacke of understanding: blindnesse of minde, for lacke of faith: and nakednesse of soule, for lacke of the white Robe of Righteousnesse in Christ Jesus, ch. 3. 17.

Question. *What as touching Regenerate men?*

An. Three properties: strength of faith, keeping of the Word of God, and free confession of his name, ch. 3 8.

Quest. *Proceed unto the vision of the second Booke: Who held the second Booke in his hand?*

A. A mighty Angell, ch. 10. 1.

Qu *Whom doe you understand by that Angel?*

An. Our Saviour Christ, that held the booke open in his hand.

Qu. *How is he described?*

An. In great glory and magnificence.

Qu. *To what end?*

Answ. To procure the greater authority to this Prophecy following.

Qu. *What was contained in the Booke which he held?*

Answ. The Propheticall history of the Church.

Qu. *To whom did he give it?*

An. To John.

Quest. *How did he command him to use it?*

An.

Anſ. He bad him eat it, that is, comprehend and throughly underſtand it.

Qu. *How is the Hiſtory of the Church divided?*

An. Into two parts: into the miniſtery or deeds of the Prophets, and the whole body of the Church.

Queſtion. *In how many things conſiſteth the deeds of the Prophets, or Miniſters of the Church?*

A. In three things: in their fighting under the croſſe, in their murthering, and in their raiſing up againe.

Qu. *When began their fight?*

A. Preſently upon the death of Chriſt.

Qu. *How long did it continue?*

An. A thouſand two hundred and ſixty yeares.

Q. *The Text ſaith dayes*, ch. 11. 3.

An. True, but it is to bee underſtood yeares, after the example of *Ezekiel* and *Daniel*, who interpret their viſions in like manner, dayes for yeares.

Qu. *Who was propheſied that he ſhould murther and almoſt quite extinguiſh their doctrine?*

An. Pope *Boniface* the eight, who entred into the Papacy at the expiration of 1260 yeares, ch. 11. 7.

Qu. *How did he obtaine the Papacy?*

Anſwer. By ſubtilty, who in the night by

by a falſe Oracle, perſwaded his predeceſſor *Celeſtine* to reſigne his authority unto him.

Qu. *How long did he rule?*

Anſ. Three yeares and a halfe, during which time the Church of Chriſt ſeemed to be dead, and lye unburied.

Qu. *Where?*

A. In the ſtreets of Rome.

Qu. *The text ſaith of Sodome and Egypt how then doe you ſay of Rome?*

Anſw. Rome is a ſpirituall Sodome, and a ſpirituall Egypt: Sodome in her ſpirituall adultery: Egypt in her ſpirituall oppreſſion of the Church.

Qu. *Who raiſed the Church againe?*

Anſ. The ſpirit of life comming from God, chap. 11.

Qu. *When?*

Anſ. Preſently upon the death of *Boniface?*

Queſt. *Did the Spirit of God raiſe up thoſe that had beene ſlaine?*

A. No.

Qu. *The text ſaith they aſcended into heaven in a cloud?*

Anſw. We are to underſtand by the uſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth, and the Church of the faithfull and elect is called heaven; therefore when

it

it is ſayd they aſcended up into heaven, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celeſtiall Church; that is, ſeeing the Temple and publique places were not open unto them, ſecret places were ſanctified unto them, as if it were heaven, apart from the reſt of the world.

Q. *What effects follow this ſeparation?*

An. Feare and terrour in their enemies; joy and thankes giving in the Saints of God, that hee did vouchſafe to challenge his authority and ſoveraigne power over the world, ch. 11.12,17.

Qu *Having touched the myſtery of the Church, let us returne to the other part of our diviſion; How doth the whole body of the Church divide it ſelfe?*

Anſw. Into two parts; into the Jewiſh Chriſtians, and into the Chriſtian Catholike Church, which conſiſteth not onely of Jewes, but of the beleeving Gentiles alſo.

Queſt. *When began the Chriſtian Jewiſh Church?*

An. At the inſtant of the conception of our Saviour Chriſt.

Queſt. *When began the Chriſtian Catholike Church?*

Anſw. At that time, when by the preaching

ching of the Apostles, the Gentiles were converted, and did embrace the glad tydings of the Gospel.

Qu. *What doth Saint* John *here continue for our instruction?*

An. The estate both of the Jewish and Christian Catholike Church, warfaring, or as it was subject to the assaults of her enemies.

Q. *What is the Christian Jewish Church compared unto?*

A. A Woman with child, ch. 12.2.

Qu. *Why?*

Ans. Because like unto a fruitfull woman, it is continually to bring forth children unto the Lord.

Qu *How is that woman described?*

An By her attyre, and by her standing, ch. 12. 1.

Qu. *How was her attyre?*

An. Of two sorts, the cloathing of her body, and the ornament of her head.

Qu. *How was her body cloathed?*

A. With the Sunne.

Qu *What is thereby signified?*

An. The inestimable glory given unto the Church of God.

Qu. *How was her head adorned?*

Answer. With a Crowne of twelve Starres.

Qu. *What is thereby signified?*

An.

A. The kingdome of heaven, which belongeth unto the Church.

Qu. *How did she stand?*

A. Upon the Moone.

Qu. *What doe we learne by that?*

Anſ. That the true Church trampleth under her feete all variableneſſe, unto which all things under the Moone are ſubject.

Qu. *What was her conflict?*

Anſwer. She travelled, and was in danger to have her childe devoured, chapter 12.4.

Qu. *By whom?*

An. By a fiery Dragon that had ſeven heads, and upon every head a crowne, and ten hornes.

Qu. *What doe wee underſtand by the Dragon?*

A. Sathan.

Qu. *What by his ſeven heads?*

An. His wonderfull policy and wiſedome, able at once to diſturbe the ſeven Churches, that is, the univerſall Church

Qu. *What by his ſeven crownes?*

An. His magnificence and authority, every head being as the head of a King.

Qu. *What by his ten hornes?*

A. His great power, ſufficiently furniſhed to hurt the whole world.

Qu.

Qu. *What is understood by the childe whom he would devoure?*

Answ. Christ mysticall, that is, one and entire Christ in a mystery, compounded of the person of Christ as of the head, and of the body of the Church, and of all the members thereof, united to the head by his Spirit.

Qu. *How was the Church delivered?*

Ans. God tooke it up into heaven, and prepared a place for the Mother in the wilderneſſe.

Qu. *Did Sathans malice ſo end?*

A. No, he gave two aſſaults more.

Qu *where was the firſt?*

A. In heaven, chap. 12.7.

Qu. *In what manner?*

An. He accuſed the Elect of God day and night.

Qu, *what was his ſucceſſe?*

Anſw. Hee was throwne downe from thence by the power of *Michael*, that is, of Chriſt Jeſus.

Qu. *Where was his ſecond aſſault?*

Anſ. In earth, upon the mother of the childe, and upon the reſt of her ſeed, that is, upon the Church of the Jewes, and the Church of the Gentiles, afterward gathered together in Chriſt.

Qu. *How did the Mother, that is, the Church of the Jews, eſcape in this aſſault?*

An.

Anſ. Shee was carried by the power of God, as by the wings of an Eagle, into a place of Refuge.

Qu *What place was that?*

An. Pella, a towne ſeated on the other ſide of Jordan, in a deſert countrey.

Qu *How did Sathan purſue her?*

Anſ. With a flood of water caſt out of his mouth.

Queſtion. *What underſtand you by the flood of water?*

Anſ. The Romanes, which deſtroyed Jeruſalem, and the ſanctuary that was therein.

Qu *Who drunke up the flood of water that it did not hurt the Church?*

A. The earth; that is, the wicked ſort of the Jewes, whoſe bloody maſſacre ſatisfied the fury of the Romanes, ſo that the Elect had liberty to eſcape.

Qu. *When Sathan ſaw himſelfe againe prevented, how did he take it,*

Anſw. Hee was wroth, and made warre upon the reſt of the ſeed of the Woman, that is, upon the Chriſtian Catholike Church.

Qu. *How many principall thinge are we to note in the Hiſtory of the Chriſtian Catholike Church?*

A. Three; her combat, her victory, and her glory.

Queſt.

Qu. *With whom were her combats?*

Answer. With two kindes of beasts: the one whereof had seven heads, and came out of the sea: the other had two heads, and sprang out of the earth, chapter 13.

Quest. *What doe you understand by the first beast?*

Answ. The tyranny inflicted upon the Church by the civill government of the Romane Empire.

Qu. *What by the second beast?*

Ans. The persecution of the Papistical Hierarchie, by the succession of Popes.

Qu. *How did this beast rise?*

An. By little and little out of the earth.

Q. *What is to be understood by the two hornes of the beast?*

A. Two swords and two keyes, temporall and spirituall power.

Q. *What by his speaking like a dragon?*

An. Subtilty and falshood like the old Serpent.

Qu. *What by the taking of the mark in their right hands and forebeads?*

An. The profest obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, not civill commerce.

Qu. *Against whom doth the Church obtaine her victory?*

An.

Answ. Against the two beasts, and the Dragon before spoken of, and against the whore of the spiritual Babylon, described in the 17. chap.

Qu. *What is understood by the whore of Babylon?*

Answ. The great Citie of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Q. *Shall shee undoubtedly fall into shame and ruine?*

An. Shee shall, the spirit hath spoken it expressly.

Qu. *By whose hand and power?*

An. By the power of ten Kings, formerly her favourites, into whose hearts God shal put to execute the fury of his decreed wrath upon her.

Qu. *How shall her lovers take it?*

A. They shall stand afarre off for feare, saying, Alas, alas, that great City Babylon, that mighty City, in one houre shee is made desolate.

Qu. *Shall shee not rise againe and be restored?*

An. She shall not, she shall sinke in destruction, as the stone cast into the sea, ch. 18. 21.

Qu. *By what meanes doth the Church get victory over her enemies?*

Answ. By the assistance of Christ her Head,

Head and Captaine.

Qu. *Into how many parts doth his assistance spread?*

Answ. Into foure: the preaching of his word, and the workes of faith, patience, & obedience, set downe in the fourteenth chapter; and into threatnings and judgements proceeding from his divine justice, declared in the 15. and 16. chapters.

Qu. *Wherein consisteth the glory of the Church?*

Ans. In her perpetuall triumph in the world to come, joined to her bridegroom Christ Jesus, in joy that never shall have an end; a taste of which joy is in some sort made manifest unto us in ch. 21. 22.

Qu. *But what shall become of the enemies of the Church?*

A. They shall have their portion in the Lake that burneth with fire & brimstone, which is the second death, ch. 21 8.

Qu. *How many kinds of death are there incident unto man?*

A. Two: the first, which is a separation of the Soule from the Body, and of this kind of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soule & body from the presence of God for ever, to remain in darknesse, & this is the death that the wicked only must dye.

FINIS.